Jesus Christ God-Man

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Christ's Person,

WITH THE

Evidence and Importance of the Doctrine of his True and Proper Godhead.

Considered in several Plain and Practical

SERMONS, On ROM: IX. 5.

By JOHN GUYSE, Minister of the Gospel.

Grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ: to him be Glory boil now and ever, Amen, 2 Pet. 3/18.

LONDON:

Printed for R. CRUTTENDEN, at the Bible and Three Crowns in Cheapside, near Mercers-Chappel. 1719. Figus Chist Col-Man:

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tould to bring Goal's Har HE following Sermons were prepar'd, in the Stated Course of my Ministry, only for the use of a prin vate Congregation; as I suppose most that know me will readily believe; But the uncommon Defires, and importunate pursuing Instances of many for a Publication on of them, have at length (contrary to my own, and it may be some others Expectation ons) put Violence upon my Self Consciousness of Insufficiency for doing Justice to the noble Cause I plead, subdued my Natural Reluctance against appearing in so publick a manner, and almost forced me to jield to my Friends, who in this Case were unyieldlikenife added et she End of for en on gni

The Reasons of their Urgency I found were taken from the Advantage, which, by the Blessing of God, these Discourses had ministered to several of themselves, and might minister to others, and from the Scasonablemess and Importance of their principal Subject, together with the need of having it recommended (as I have attempted) to the Hearts and Consciences, as well as to the Judgments of those who profess Christ's Name.

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These were Considerations too weighty to be despised. And therefore, tho I had much rather have seen something publish'd on this exalted Subject, with practical Views, by a better Hand (which might have been easily found) I have, at tast, ventur'd to bring my Uttle Offering, as some were allow'd to bring Goat's Hair, to the Service of the Tabernacie, which, in that Confideration of it, I stuft I present with a willing Heart to the Lord; and hope hereby to incourage others to bring their Gold and precious Stones has The sen work ties for

The Two First Sermons are taken up in Explaining the Doctrine of Christ's Person God-Man. The Five next, in Proofs of his real and proper Godhead. And the Three last in representing the wast Importance of that Doctrine, which may be consider'd as further Arguments for it, taken from its great and manifold Advantages, and from the proportional Disadvantages of its contrary Error. Some Application is likewise added at the End of several of the Sermons, as the Time allowed in the Course of Preaching. . Salan DA sat mast maint

I have aim'd at managing the several Parts of my Design in such a manner, that they may cast a Light upon, and strengthen one another, to the making up a convincing Evidence, as they do to me, That Christ really is, and can't but be, in his Original Nature the only true God, exclusive of all sloods.

who are not by Nature God, so as to be Divine Subsistents in the one only God head. And indeed if, in the Gourse of this Evidence, any one Scripture Testimony Witnesseth home to the Merits of the Cause, even that alone is sufficient to determine it.

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I have not designedly waved any Objection which I thought of Moment, and have indeavour'd a fair Reply to such as came in my may. Several of these are stated as Objections, and Answers; Others are intermoven in the Body of the Discourse by the Particles Tho' and Yet, or by some such conceding and Adversative Forms of Speech: And others may be found in categorical explaining Sentences levell'd against their Opposite Opinions, as Those, who are acquainted with the Controvers, will easily different.

The most plausible Opposition I have ever seen against the Supreme Deity of Christ, is founded on the many Scriptures which represent him under inserior Characters. But it seems plain to me, that all the Opposition of this sort consists in a very fallacious way of Arguing. For, Christ being a complex Person, viz. God-Man Mediator, very different Things must needs be ascribed to him under different Considerations of him, some of which agree to him in one of those Considerations, and not in amother: And so there is no Inconsisten-

cy between those numerous Possages which represent bim, in bis Human Nature, or in his Office Capacity, as inferior to the Father, and the great Multitude of other Texts, which, in another Consideration of him, as plainly represent him to be the Great and true God over all, the same in Nature with, and equal to the Father. Therefore to prevent the dangerous and too common Mistake of confounding Christ's different Characters, and of mis-applying those of the lowest fort to the highest Consideration of him, I have indeavourd on all proper Occasions to reconcile his inferior Titles and Works, which belong to him by Dispensation, with those of the most lefty strain, which belong Originally to his Divine Nature, and to keep them distinct in the Reader's Mind.

Speaking of Christ in his Original Nature, I have often called him the proper Son of God, which I think several Passages of Scripture justify, understanding a proper Son to signify a San of the Same Nature with the Father, brought forth by an inconceivable Generation, in Opposition to Sons of God, in an inferior and apparently Metaphorical

Sense.

In the more direct Proofs of Christ's Godhead, 'tis true I have insisted on the usual Topicks: But I have set them in the best Light I could, which in many Instances is either different from, or farther than what

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I have proceeded upon these Arguments because I think they are best suited to common Capacities, for which they are chieffy design'd: And however I have managed them, I can't but think the Arguments themselves are worthy of the most serious Regards of Men of Polite Literature: And most of them seem to be equally strong, if well urged, against every Hypothesis which has been advanced against the Supreme Divinity of our Blessed Lord; especially so far as they maintain, that the very same Things, which are said of and ascribed to the great Jehovah, as peculiar to bim only, are in the same proper Sense Said of and ascribed to Christ. This I take to be the main Hinge on which several of the following Proofs turn, and therefore for the most part I have taken Care to keep it under the Reader's Eye, with a just Guard against the Sabellian Error.

But after all, These deep Things of God are not shaped for the Mould of our Reason, but for the Obedience of Faith. They can't but be too big for our narrow Grass. And supposing that some intangling Questions may be put relating to them, which none can decide to the clear Conviction of our Reason, because we can't have adequate Ideas of them; yet our Faith should rest

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on the bare Authority of God in his Revelation of them, because we are sure he persectly knows himself. And what if God will stain the Pride of Man by averring lossy and inexplicable Truths concerning Himself? This only sets Him and the Creature where they should be, according to the just Reason of Things, and the grand Design of Christian Religion, which is to exalt God and make us humble.

Twould be strange indeed, if a Supernatural Revelation from God concerning himself, should not have some Strokes sublime enough to command a Resection that Psal.i39 such Knowledge is too Wonderful for us, 6. it is high we can't attain to it. Who

it is high we can't attain to it. Who would not expect such Things in such a Revelation? And who would not suspect the Divine Authority of it, if such Things were not in it? In this Account God gives of himself, there's a beautiful Variety of the most useful and noble Attainables, to excite our greatest Diligence, and to entertain, improve, and satisfy the most strong and spreading Thought, without invading a Super-Human Province. But it can be no Difgrace to the most free and rational Inquirer Pfal. 131. to say, Lord, my Heart is not haughty,

prying Curiosity, exercise my self in great Matters, or in Things too high for me.

A prevailing Modesty of Mind would regulate our Researches after Sublime Truths,

and

and dispose us to a becoming Adoration of Divine Incomprehensibles, instead of Atraigning them at our Tribunal, and Subjecting them to Scorn and Cavil, because they out-stretch our Line, and are too Grand to stoop to the Inquisition of depraved Rea-The fecret of the Lord is with them that fear him. The meek he will guide Plal. 25. in Judgment, and the meek will he teach his way. And to the lowly in Heart, I can't but think, the Scriptures afford sufficient Evidence of Christ's real and proper Godhead.

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The two or three Authors I have quoted have treated these Parts of the Subject more at large, for which they are refer'd to. And that I might enter as little as possible into other Men's Labours, I have shorten'd my Discourse on those Points as much as conveniently I could, and turned over the Reader to those better Authors for farther Satisfaction. And this is the Reason of the Fifth Sermon's being remarkably shorter than the reft.

I am free to acknowledge that, in Justice to the Argument, several Things could not be avoided which have been said by others, and baving travell'd but little over their Writings, I may have said more of that Sort than I am aware of. An Instance of this has already occur'd to me in a Book intitled, Several Hundred Texts to prove that Christ is the most High God-

mention'd are there collected with brief Reflections, which in some Particulars are much the same, as I have more targely insisted on But I never saw that Book, nor any other managed in that plain Scriptural Way, 'till mine was in the Press. And therefore whatever Agreement may be found in some of my Thoughts and Expressions with that or any other Authors, 'tis chiefly owing to the uniform Evidence of Sacred Truth, as that shines out in the Scripture, the common Source of Divine Light.

It has been my Principal Care to consult and Study the Word of God, and to adjust my Sentiments wholly by it, with an Eye to the great Prophet of the Church for a clear and Spiritual Discerning; that under his Conduct I might be led unto all Riches of the full Assurance of Understanding to the Acknowledgment of the Mystery of God, and of the Father, and of Christ. And how far he has graciously own'd me herein, is left to the Christian Reader's Reslective

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I have often inlarged most on those Heads and Scriptures, which, as far as I have seen, have been least insisted on, by them who have gone before me. And some After Thoughts of this sort having offer'd themselves to my Mind, I have taken leave to insert them in proper Places; but no where so much as in the Lighth Sermon, which by this Means is stretch'd to a disproportionate Length.

Col. 2.

I have likewise indulged a pressy free Vent in confiderations of the most practical Tendency, such as are more immediately suited to make the Heart and Life, w well in the Head, better: It being my governing Aim, that the favour of the Knowledge of Christ 2 Cor. 2, may be made manifelt by thefe Sermons, 2-14. mong all that shall think it worth their while to look into 'em. And if a plain Scriptural Account of the Evidence and Importance of the grand Doctrine infifted on, doth but once reach our Hearts, I am persmaded that will recommend it to us, and secure our Faith in it, beyond all that the most elaborate Arguments can do without it. And therefore, I have chosen a Method of representing it to answer that Design, especially in the Four or Five last Sermons; and have the Apostle John for my Pattern; whose first Epistle, relating in great Measure to this Subject, manifestly nups in that Strain, especially in Chap. 5. dati sunda find you are some reliebate

It is a Principle with me, that 'tis beneath the Dignity of this exalted Doctrine, to treat it only in a way of dry Speculation, and much more to waste our Zeal in litigious Controversies about it. It may, by the Blessing of God, turn to much better Account, to take the Advantage of the Tyde, for attempting a Revival of spiritual and powerful Religion, by impressing those Truths on the Heart, which the present unbappy Juncture of Affairs bath made the Subject of common and eagen Debate.

Debate, to the awakening a general Run of Thoughts that way. And therefore I have endeavourd, as much as the Nature of the Thing would allow, to hide the Air of Difpute, and give it a more case familiar Turn s.10) s that the Mind may deal with the glorious Object, for useful Improvement in Spiritual Knowledge, Grace, Comfort, and Holinefs, and not for vain Jangling and Party-Victo. Ty s lest mabile me are fettling our Notions about vital Truths, we show'd lose their vital Powers , of which I can't but have a concerning fealous, under formidable Apprebensions of its tremendous Consequences on Civil, Moral, and Religious Accounts in this felf-sufficient and degenerating Age.

My Thoughts of the Doctrine of Christ's real Divinity, as a Truth of a very high and leading Rank, demand the most fervent Zeal for it. It lies before my Mind with an Evidence too strong and touching, to Suffer an Indifference in my self about its being recelved or rejected in the Christian World. But, as far as I am acquainted with my own inmost Dispositions, I heartily desire that all my Zeal this way may be govern'd by the Max-James 3. ims of the Wisdom that is from above, first pure, then peaceable : And that I may put away from my felf, and be the Means of putting away from others, all Bitterness, and Wrath, and Anger, and Clamour, and evil speaking, with all Malice; lest while me

Speak for the Honour of Christ, the manner

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of our doing it shou'd grieve the Holy Spi-ver. 30. rit of God, whom I likewise revere as God.

And 'tis my hope, that nothing I have said in the following Sheets, can bear a just Con-

fruction to the contrary. oction to the contrary.
The to be expected, that some will think I have fet the Importance of the Doctrine too. high, and therein bore too hard on its Ad-To such I can only say, I am, versaries. upon the calmest Deliberation, fully perswaded in my own Mind that, in the Main. at least, I have not raised it higher than the Scripture plainly led me ; And I cou'd not have been just to the Subject, nor faithful to my Trust as a Minister of Christ, if, with this Perswasion, I had Said less than I have, for fear of offending any Man. But it is. very grievous to me, that the great and solemn. Weight the Scripture lays on this Point, shou'd light so heavily on the Opposers of it. And, tho' some may read with a disdainful Smile what I am going to add, I'll nevertheless vent the glowing concern of my own Heart in a well-design'd Wish, which can do them no harm, and that is, That instead of being offended, their Consciences may fall under the Authority of God's Word unto ferious awful Convictions of the great Danger that lies in a resolved Opposition to the proper Deity of our only Saviour; and that they may find him a better Saviour to themselves, than their Notions represent him to be to any.

13.

If Some Things I have offer d are not feat Son d to all the different Tasts of Readers, or shou'd be thought not strong enough by themselves to support the Cause pleaded for, I must beg this Piece of Justice, That they may not be pick'd out for Droll or Triumph, nor prejudice the Mind against the rest; but that all may be humbly and impartially confider'd together, as in the Sight of God, by 1 Cor. 3. whom every Man's Work shall be made

manifest, and with a conscientious Application to bim, for a sober and discerning Judgment of the grand Issue of the whole, accor-

ding to Scripture-Evidence.

The mutual Aspect of the several Parts of my design on one another, made it necessary to mention some Scriptures more than once: And after I have once vindicated the Senfe I bave of any disputed Texts, or taken it for granted from the Concessions of Adversaries, in the Cause before us, I thought my self at Liberty, as Occasion afterwards of fer'd, to quote them again without any Comment, Sometimes with, and Sometimes without Referring to what had been said before. But as I have mostly used them with somewhat differing Views, so several of them are set in different, and yet I bope consistent Lights. And therefore I trust to the Reader's Candour for an Excuse of what is defign'd for his Advantage.

Whatever Defects may be found in my way of managing a Cause so much above the Com-

prehension

prehension of a Human Understanding, and much more of one of my small Attainments, let that be charged on the incompetent Abilities of the Author, (as in Reason it ought)

and not on the Cause it self

It may be, I had better consulted my Name if I had absolutely resused this Publi-But one of my greatest Ambitions has been, for some Time, to become cold to Character: And I think I am, by the Grace of God, grown pretty easy about it, any farther than it may subserve the Honour of Religion, and the little Use I may be of in the World; and then that I my felf may never flur it by doing an unchristian, mean, or indecent Thing. Had not my Mind been form'd into something of this Temper, particularly with Regard to Printing these Discourses, I believe no Arguments cou'd ever have prevail'd with me to let 'em see the Light.

I know Christ can secure the Credit of his own most glorious Name by whom he pleases; and the more feeble the Instrument is, the Excellency of the Power is the more apparently of Him, in all the God-like Effects He produces by it. I therefore humbly devote this Stender Attempt to his Honour, and recommend it to his Blessing. And if it may be ufeful to recover any one, who has departed from this Faith of the Gospel, which I have earnestly, and I hope with a Christian Spirit, contended for; Or to prevent any Jude 3. from forfaking it; Or to establish and com-

pose the Minds of any, who had some Scruples, and were wavering about it, thro the Difficulties which others have thrust upon it; Or to increase the Knowledge of any, who wanted farther Acquaintance with it; Or to impress it on the Hearts of any, who have bitherto taken up with a bare doctrinal Per-Swafion of it, or with Disputes about it; Or to revive or advance its Power, Sweetness and transforming Efficacy in any, who have receiv'd this Troth in the Love of it, as it is in Jesus, I shall reckon my little Per-formance very highly honour'd. And its answering these or such like valuable and desir'd Ends, wou'd entertain me with such a pregnant Satisfaction in my felf, as I think would over-ballance Reproach, and carry me thro' that, and every thing elfe, which might otherwise make me repent this Esfay.

If God shall please so to favour it, that any shall be profited by it, I earnestly desire their profiting may appear in every suitable Effect, and among others in chearful Ascriptions of all possible Glory to Him, that He alone may be exalted in this Labour, and its Success. The only Return I request for my self is, That when they are at the Throne of Grace, they would think in a Christian manner of an unworthy Servant of Jesus Christ, and hearty well-wisher to the Souls of all

Men.

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JOHN GUYSE.

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and the giving of the Law, and the Sorpice of God and the Promplet . And in our Text, be tells



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Whose are the Fathers, and of whom as concerning the Flesh Christ came, who is over all, God bleffed for Amen. ever.



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HE Apostle begins this Chapter with the most pathetick Expressions of his earnest Concern for the unbelieving Jews, who were his Countrymen and Kindred according to the flesh, ver. 1, 2, 3. And the bet-

ter to stir up his Affection to them, and to aggravate their Sin and Danger, and his own Grief on their account, he recites several excellent Privileges that belong'd peculiarly to them, as they were Ifraelites, to whom pertain'd ver. the Adoption, and the Glory, and the Covenants,

and the giving of the Law, and the Service of God, and the Promifes: And in our Text he tells them, Theirs were the Fathers; they being Delcendents not only of Jacob, from whom they were call'd Ifraelites, according to his honou rable Name Ifrael, (which was given him when as a Prince he wreftled with God in Prayer, and prevailed) but also of Abraham, and Isaac, and of many other holy and eminent Men, among which were Kings, Priests, and Prophets, and Types of the Messiah, whose Names stand recorded with honour in the Word of God. And of them, either of the Fathers from whom these Jews descended, or of them, viz. the Jews or Israelites, i. e. of their Stock and Nation Christ, as concerning the Flesh, or so far forth as he was the Seed of the Woman, came. The Greatness of which Privilege he fets out by the infinite Dignity of this Person in his Original Nature, Who is over all, Godbleffed for ever; and this he ratifies by a confirming Particle, Amen. This is the genuine plain Order and Construction of our Text; in which we have a clear Attestation both to the true and proper Manhood, and to the true and proper Godhead of our Lord Jesus Christ.

1. We have in these Words a clear Attestation to Christ's Manhood, or Human Nature, He came of the Jews, with this particular Restriction or Limitation, that it was concerning, or with respect to the Flesh. He did not come of them as to his whole Person in both Natures, but only as to his Human Nature, in that Part of it that was derivable from them, which is call'd his Flesh, to denote the Reality of his human Nature, as he was the Seed of the Woman, and the Seed of Abraham,

(3) aid of Tours diw Abraham, of true human Race. And therefore, the no human Soul, but only the Body, is properly deriv'd from earthly Parents, yet the Denomination of a Human Offspring from the Body denotes a true Human Nature, which confifts in the Union of a Human Soul with that Body; for otherwise tis not reckon'd at Human Offspring. And to shew that Christ. by deriving his Body or Flesh from Abraham, had true human Nature, his Flesh is spoken of in another place as the Seed of Abraham, by way of Antithesis to the Nature of Angels: Forasmuch as the Children are partakers of Flesh and Blood, he also himself took part of the same For verily he took not on him the Nature of Angels, but he took on him the Seed of Abraham, Heb. 2. 14, 16. This human Nature, as far as any Individual of Mankind is derived from earthly: Parents, Christ took from among the Jews, as a Descendent from Abraham, being in an extraordinary Manner conceiv'd by, and born of a Jewish Virgin, who was of Abraham's Race; and so he was as truly and properly Man, in the Substance of that Nature, as any other Israelite or Descendent of Abraham was.

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2. We have as clear an Attestation to his true and proper Godhead; Who is over all, God blessed for ever. Amen. Here he is, in distinction from what he receiv'd from the Jews, set out in his other Nature, which is his eternal and proper Godhead, described in its most high and glorious Characters. With respect to that he is call'd God: And that we might not think he is only God in a Metaphorical Sense, as a made, or titular, or inferiour God, he is called God over all, blessed for ever; even the most high God, possess'd of infinite Blessedness in himself. And this is spoken of Christ, not B 2

things, to confidering him, were put by the Father under him but with respect to his Nature as Ged. For the Form of the Apostle's Expression shews, that it is a Description of him in his Divine Nature, by way of antithefis to, or in diffinction from the Description he had given of him in his Human Nature : and not a Description of his Office-Power in Distinction from his Person abstractly consider'd. His Office-Power was given him as God-Man in both Natures ? whereas his being call'd God over all, bleffed for ever, is a Description of him only as to one Nature, in distinction from the other. To be God over all, denotes that there is no Being above him, confidered as God: To be bleffed for ever, denotes that he hath all effential Blessedness in himself; and 'tis the very same Character which this Apostle gives to the Rom, 1. only true God, that made the World : Who is bleffed for ever, Amen; and to God, confidered in the Person of the Father, who is bleffed for evermore. This Expression is no where applied to any but to the only true Jebovah; and therefore when 'tis spoken in our Text of Christ, with the addition of over all, it can't but denote that he is that Jehovah. 'Tis likewife faid of God the Father in another place, Eph.4.6. that he is over or above all : But I can't find that both these Titles of over all, and blessed for ever, are unitedly apply'd in any one Text to him; and fince they are united in this descriptive Enunciation of Christ, they the more

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strongly aftert his true and proper Godhead. The Enemies of Christ's Deity are so sensible of this, that they would fain strain this last Branch of our Text to another Sense, and

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very unfuitable co hee deure of that Defien read it, God, who is over all, be bleffed for ever, or, who is over all, God be bleffed for even. Amen. And fo would have it a Doxology to God the Father, and not a description of the Divine Nature of Christ. But the order of the words in the Greek don't agree to this reading a not is that order, that I can find, ever used to express this * Sense, as some of the Opposers of Christ's Godhead have themselves been forced to allow. And when they have changed the Order of the Words the most they can to their own advantage, they furthermore to make up their own Senfe, are forced to add another Word to or to suppose it to be underflood, which is not in the Original But it is a known and just Rule, that this is never to be done without Necessity, when the Sense is complete without it; and here there is no fach Necessity, because tis person without suchladdition, as it is fairly rendred in our Translation: And the Words are fo ftrong to enforce our Reading, that I don't fee how it can be alter'd, without the greatest Violence and Danger of Milinterpretation. Belides, the Apostle useth this Expression in the Sorrow of his Heart for the Jews, and to aggravate their Sin and Misery for rejecting this great God, who honoured them so far as to take his Human Nature from among them, as the Context shews; and therefore a Doxology was

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To we d'Acoyalde is used only, as I can find, here, and in 2 Cor. 11. 31. And with a little variation of the Verb in Rom 1. 25. In all which places 'tis plainly a descriptive Enunciation. But when 'tis used as a Doxology, the Order of the Words is changed into desperts Quels. Vide 2 Cor. 1. 3. Eph. 1. 3. 1 Pet. 1. 3.

very unsuitable to the Nature of that Design: but a Description of Christ in the infinite Dignity of his Person, was admirably well adapted to it. This highly aggravated their Sin, and his own Sorrow on their Account,

Upon the whole, it feems to me as if nothing but a refolv'd Opposition against the proper Deiey of our bleffed Lord, cou'd ever put any Person upon forcing and straining a Text from its plain genuine Grammatical Constru-Stion and Meaning, as the other Interpretatienridothers stort and shirt

The Scripture was written for the common Use of all, and is generally to be understood in its most easy and obvious Sense; and if this that I have given, is not that Sense of our Text, I must despair of understanding any one Verse delivered in the plainest Terms imagind here there is oselden

-b The Doctrine evidently contained in these Doct. Words, is this, That Jefus Christ is God-Man; or, that he is in one Nature true and proper Man, and in the other true and proper God, even the most high and infinitely blessed God.

In speaking to this I shall by Divine Affishance attempt the following Things.

I. Lay down several Propositions to explain I. the Doctrine, and fettle our Notions about - the Person of Christ.

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- 11. II. Prove that he is the true and most high God.
- III. III. Shew the great Importance of this Doctrine, particularly as it relates to Christ's Godhead.

Line T. J.

With some Application.

I. Lay down, feveral Propositions to ex- 8 1,000 plain the Doctrine, and lettle our Thoughts ... about the Perion of Christ.

Prop. r. Jesus Christ is, in his Original Na- Prop. 1, ture, the only begotten proper eternal Son of God

the Father.

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God, confidered in the Person of the Father, stands in Relation to Jesus Christ, as his Son. who by an unutterable and eternal Generation, is begotten of him, Christ in his Divine Nature is not the Son of God the Father in a Metaphorical Sense, by Creation or Adoption, as Angels and Believers are respectively; but, as far as can be conceived, in a true and proper Sense, by eternal Generation. Not merely, as I apprehend, by an Act of his Will. but by fuch a Necessity of Nature as confiles with fuch an Act of his Will, as that whereby he necessarily loves himself.

Christ is not God's Son by Creation; for all things were made by him, and without him was not Joh. 1.3; any thing made that was made; and therefore he himself, in that Consideration of him in which he made all Things, could not be made or created; for that wou'd be to suppose that he in one and the same Consideration of him, made himself, and existed before himself, which are the greatest Contradictions: And accordingly his Sonship is distinguished from that of the Angels, as of another and nobler fort than theirs: For to which of the Angels Said he at any Heb. 1. 5 time, Thou art my Son, this Day have I begotten

thee ?

And he is not God's Son by Adoption; for he is spoken of as his own Son, by way of emphasis and peculiarity, in distinction from those who are Sons by Adoption. The Apo-Alle speaking of Believers, calls them the Sons

Rom. 8. of God, who have received the Spirit of Adoption but speaking of Christ a little after in that Chapter, he distinguisheth his Southip from 31. v. theirs, calling him God's own Son ! He that + of isin spared not bis own Son, or f his own proper Son, as the Word fignifies. And answerably to this. 48. Christ called God his own Father, in such an high and appropriate fense as seems to exclude all Meraphor. The Father and he spoke of their Relation to each other just in the same proper Terms as a Man and his only begotten Son use to do, when they would diftinguish each other from Fathers and Sons in Law. This is my own Son fays the Father, and this is my own Father fays the Son : And every one knows what fuch diftinguishing Appellations mean Christ, as God, is the Father's own Son in as pro-Tohn per a fense, divino more, as any Son of Man is the 18. Son of his Father that begat him; and hence he Mat. 1(a is call'd by way of emphasis and singularity, the Son of the Living God, or that Son of that God, John 6 that Living God, as the Articles there used 69. intimate, he is that Son that is begotten of his Father's Essence, as all living Things beget of their own Substance; and accordingly he is frequently called the begotten, and the only begotten Son of God, viz. of the Father: John 1. We beheld his Glory, the Glory as of the only begotten of the Father. And he is immediately after called the only begotten Son, which is in the Bosom of the Father. See also John 3. 16, 18. and 1 John 4. 9. And this only proper Son of the Father was begotten of him from evertasting, before any Creature was form'd, as he speaks of himself at large under Personal Characters, Prov. 8, 22-25. The Lord possess'd me in the Beginning of his way before his works of old.

I was let up from everlasting, from the beginning, or ever the Earth was. When there were no depths

I was brought forth; when there were no Fountains abounding with Water; before the Mountains were fettled, before the Hills was I brought forth, &c. All these Expressions manifestly set out Christ's Existence with the Father, as begotten by him from that Eternity that is proper to God only, as that Eternity is described in like Expressions in the Plalms. Before the Mountains were Pla.go.z brought forth, or ever thou had ft form'd the Earth and the World, even from everlasting to everlasting, thou art God. Again, that very Person who, with respect to his Human Nature, was born at, or came forth out of Bethlehem, and with respect to his Office is Ruler in Israel, had with Micah respect to his Original Nature by eternal Generation, his goings forth from of old, from everlasting. Which can be understood of none but Christ; and hence he speaks of a Glory, which Joh. 17. he had with his Father before the World was; 5. which (whatever that Glory was) must of neceffity import his Existence with him as his

Prop. 2. As Christ is the only begotten pro- Prop. 2. per Eternal Son of the Father, the Divine

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Nature or Esfence is communicated to him.

Son then. Hence

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The Father's begetting the Son, must in the very Notion of it bespeak not a production out of Nothing, nor out of another different Nature, but an Emanation of his Essence, tho in a manner inconceivable by us. Supposing the Term Beget to be figurative, yet 'tis used with a design to instruct us by things that we are acquainted with; but it confounds instead of instructing us, and answers none of our Notions in the Case, unless we understand it to bespeak the giving a Personal Subsistence in the same Nature to one that

is called an own proper Son, which appel-lation of the begotten feems to enforce our understanding the Term beget, in as pro-per a Sense as may be. If Christ is tru-ly and properly the Son, and the only begotten Son of God (as you have heard the Scripture declares him to be) then he must be God of the same Nature with the Father that begat him; for he that is properly begotten hath the same Nature with him that begat. Father and Son among Men have the same Human Nature : tho not the fame individual. yer the fame complete kind of Being or Effence one with the other. And when this is apply'd to God, fo as to answer the Conceptions we have of a proper Father and Son, it must be understood in a manner suitable to the simplicity of his Being; and therefore as the Divine Nature is indivisible, and can't be multiply'd into particular distinct Substances. as Human Nature may and is; fo the Person of the Son, he being the only begotten Son of the Father, and his own proper Son, must partake of the same individual Substance, Nature or Essence, with his Father, or else he can't partake of his Father's Nature at all. and confequently can't be faid in any propriety of Speech to be his own Son begotten of John 8. him, and to proceed forth, as well as to come from God, viz. the Father. Hence he is call'd the Brightness, not of the Godhead's Glory, and the express Image, not of the Godhend, which might import that he is fomething different from the Godhead, but he is Heb.1.3. the Brightness of the FATHER'S Glory, and the express Image of his Person: Which imports that he is distinct in Personality, and yet the same

in his glorious Essence with the Father; for

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none but he that is God can possibly be essentially in himlelf, or manifestatively to us, the Brightness of the Glory, and the express Image of him that is God, as his Challenge strongly intimates, To whom will ye liken me, and make me equal, and compare me that we may be like? Ifa. 46. 5. As if he should fay, no other Being can exactly bear my Likenels. And therefore it being said of Christ that he is the express Image of the Father, the same Infinite Effence must be common to the Father and him, subsisting in their distinct Personalities. And accordingly the Name Jehovah (as I may hereafter shew) is given to the Son, which is a Name denominating God from his Effence, as having a permanent Being in himself; and fuch an one Christ represents himself, as the Son, to be, when he fays, As the Father bath John 5. Life in himself, so hath he given to the Son to have 26. Life in himself. He hath given to him, that is, by Eternal Generation hath communicated to him to have Life in himself essentially, as the Father hath it in himself. The weight I lay on this Text don't barely lye in the Particles lo and as, but in the nature of the thing they refer to, and that is Life in himself. For to have Life in himself is inimitable, and an Attribute as incommunicable to any that is not by Nature God, as to be absolutely independent and supreme, which are indeed manifestly included in this Perfection of the Godhead. For to have Life in himself effentially, is to be absolutely Independent; and to have Life in himself efficiently, as the Author of it to all others, is to have absolute Supremacy over them; and yet this highest essential Property of the Deity is faid to be given or communicated to the Son, as the Property of his Na-

dee bee i e chat is a nofficially big effects ture, he being a Divine Subliftent in the Godhead: And that, in this sense of the Expression, he hath Life in himself, appears from the ift Chapter of John, where, when Christ is spo-

John 1. ken of as God, by whom all things were made, and 1,2,3,4. without whom was not any thing made that was made, we are told, that in him was Life, via essentially as God, and that Life was the Light of Men, viz. efficiently, as he was the Greator of them, exactly answering to what the Apolle fays of the felf-sufficient and all-sufficient God,

Acts 17. be needed not any thing, seeing he giveth to all Life 25. and Breath, and all things, And elsewhere Christ

25.

John 11. speaks of himself as the Resurrection and the Life, thereby intimating that all renew'd Life, both of a natural and spiritual fort, are also from him as the Original Source and Author of them; for the Context leads us to understand the word Life in that place, in both those Considerations of it. And as Christ hath Life in himself, which seems to be the fullest of any one Expression of the Nature of the

Joh. 16. Godhead, so he declared that all things that the Father hath are his. Sure he wou'd have 15. spoke this with some Caution, if his Father's Nature and Essential Attributes were not his. But that he really did partake of these the Apostle assures us when he saith, In him dwells

Col.2. 9. all the Fullness of the Godhead bodily, or substantially, which I may have occasion afterwards to explain. And accordingly our blef-

Joh. 10. fed Lord himself said, I and my Father are one. One Thing, Gr. is is us as those words fignify, not one Person, nor one Power or Will, which feems to be an uncouth Expression, as apply'd to two distinct Persons, but one Being, Sub-Stance or Esfence, tho' distinct Persons in that one Substance. And

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And, that the Jews understood him to mean that he and his Father were one in Nature or Essence, appears from their immediately taking up Stones to flone him for Blasphemy, be- Joh. 10, cause he being a Man made himself God by what 33. he had then faid. In answer to which Christ don't at all disown their Sense of his Words, by telling them they miltook him, and that he only meant that he and his Father were one in Confent and Design, or Power, as he was the Father's Delegate, and acted by a Power derived from him, or that they were One only in fome inferiour way, and that his Words were to be taken not in a strict and proper, but only in a loose and general Sense. If he had not meant as they understood him, or at least it what they understood him to mean was not true, he wou'd certainly have faid something of this kind to correct their gross Mistake, and to do Justice to himself and to his Father's Honour. But so far was he from this, that on the other hand he confirm'd what he had faid as a Truth in their Sense of it, viz. that he was so One with the Father as to be indeed by Nature God as well as he. The first Proof he offers for this is taken from the Word of God. Jesus answer'd them, Is it not written in your 34.35,36 Law, I faid ye are Gods? If he call'd them Gods verles. to whom the Word of God came, and the Scripture can't be broken: Say ye of him whom the Father hath sanctified and fent into the World, thou blasphemest because I said, I am the Son of God? The Place from whence this Text is quoted is Pfal. 82. 6. where these words are spoken to the Rulers of Israel, I have said ye are Gods. Those Rulers of Israel were in their Office Types and Shadows of the Messiah who was to come forth to be Ruler in Israel; and they Mic.5.23 were

were call'd Gods, because they were typically representative of that Ruler of Israel that thou d be the true God : Otherwise what can be the meaning or force of those words which Christ immediately adds as the foot of his Argument, and the Scripture can't be broken, unless to shew that their being call'd Gods by the Word of God, as that came to them and gave them that Title, had a Reference to Christ, and was Prophetick that he should be indeed God, or that he shou'd be in Reality and Truth, what they were only in Shadow and Name. And fo Christ's Argument lyes very clear and strong q. d. If the Rulers of old were call'd Gods in the Scripture, because they were Types of me the great Shepherd and Ruler of Ifrael, (under which Character he had spoken of himself in the former part of this Chapter) can you imagine it to be Blasphemy, that I whom the Father hath sanctify'd and sent into the World, as that Ruler or Shepherd whom they typifi'd, shou'd fay I am the Son of God, as they in that place were call'd the Children of the most High? Or rather, is it not evident that to answer those Types, I must be that in Truth, Reality or Substance, which they were only in Name and Shadow? Don't the very nature of a Type and its Antitype necessarily import this? If therefore I did not really answer those Types, the Scripture wou'd be broken; but that can't be, and confequently I must needs be in a true and proper sense God. This appears with great evidence to me to be the most genuine state of Christ's Argument in those Verses; and there feems to be something in the Pfalm itself from whence this Testimony is taken to favour it. For when the Pfalmist gave those Rulers the Title of Gods, he tells them they shou'd

shou'd die like Men, intimating thereby that they were Gods only in Name and Shadow; and immediately he adds this Prayer respecting, as I conceive, the Messiah, Arife, O God, Pla. 82. judge the Earth; for thou halt inherit all Nations ! 6, 7, 8. viz. Gentiles as well as Jews, according to what is faid of Christ, that he shou'd have the Pla.2. & Heathen for his Inheritance, and the uttermost parts of the Earth for his Possession. From this Argument taken from the Word of God, Christ proceeds further to prove his Essential Oneness with the Father from the sameness of those Works which he and the Father wrought. If Joh. 10. I do not the Works of my Father, believe me not : 37, 38. But if I do, tho ye believe not me, believe the Works, that ye may know and believe that the Father is in me, and I in him. He herein argues not only from the fameness of his Works with the Father's for the Substance of them, but most especially from that God-like, sovereign, felf-sufficient way in which he, as well as the Father, wrought them; which is the only Confideration of them that fuited his Argument, and commanded a Belief that his Father and he had a mutual effential in-being, and had the same Divine Nature as the Principle of Operation in them both; and accordingly the Jews understood him as hereby carrying his Argument unto an Affertion of his Oneness in Nature with the Father, and so maintaining that he was properly God; and therefore they fought again to take him. 39. ver.

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Thus as Christ is the proper Son of God he hath the same Nature with the Father, and is as truly and properly God as he; for his being God, and the Son of God, are used as synonimous terms, or as words of the same import, in that Discourse of Christ's, which we

have

have been now considering, and in that place in the Psalms to which it refers, and the reason of their being used as Terms of the same import with respect to Christ, is because by Eternal Generation the Divine Essence is communicated to him. Hence when the Evangelist John had call'd him God in a proper sense,

John 1. the Word was God, he afterwards calls this 1, 14. Word the only begotten of the Father, to shew that he is truly and properly God, of the same Nature with the Father, as he is his only begotten Son, and so hath his Father's Nature by an inconceivable Generation. Yea, Christ's Divine Nature is so intirely the same with the

John 14. Father's, that he that hath feen him, or known 7, 9him according to the manifestations he made of himself as the Son of the Father, bath seen, or known, the Father also: Which imports that they are distinguish'd from each other as two Persons, and yet are of the same Nature or Essence. For otherwise it wou'd not follow in any fair fense of the words, suitable to the Spirituality of God's Nature, that he that hath feen the Son hath feen the Father. And accordingly the following Verses expound it of him and his Father, who as two distinct Persons have an effential in-being in each other, with a Confirmation of it by the same Argument as Christ used to the same purpose in John 10. Chapter, which hath been consi-

John 14. der'd at large. Believe me, that I am in the Father, and the Father in me; or else believe me for the very Works sake. Hence,

Prop. 3. Prop. 3. As Christ is the eternal proper Son of the Father, and hath the Divine Nature of Essence, necessary Existence belongs to him.

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He is not brought forth merely as an effect; of the Father's Will, as all Greatures are, and therefore his Existence is not arbitrary as theirs: is. Creatures, one and all, might, or might not have had a Being. Every Creature that hath a Being might never have had that Being, if it had so pleased God. There was no necessity of Nature why any of them should be; all that they are or have is owing to an act of Sovereign Pleasure, and subfists by it. For thou hast created all Things, and for thy Pleasure Rev. 4. they are and were created. But we read nothing 11. like this with respect to the Eternal Generation of the Son, and he being truly and by Nature God, his Existence can't but be absolutely necessary. He can't but have a Being; he cou'd not but be from Everlalling, and can't but be to Everlasting. His very Nature as God includes necessary Existence as essential to him, and can't do otherwise without the most obvious Contradiction: And hence Christ call'd himself I am, which denotes the necessity and eternal permanence of his Being. Verily, verily, I say unto you, before Abraham was John 8. I am. He hereby claims the same necessary 58. permanent unconfin'd Being, as the great Jehovah of Israel did by that Name, the meaning of which is drawn out in the Pfalmilt's Description of God in his necessary and eternal Existence. From everlasting to everlasting Psal. 90. thou art God. The Godhead can't be other-2. wife than it is. And as it subsists in Three Persons, Father, Son, and Holy Ghost, the Subfistence of each and all of these is equally necessary. So that (speaking with Reverence) the Father can no more subsist without the Son than the Son without the Father; the non-subsistence of either of them wou'd change

the Godhead itself, and make it infinitely different from what it is. And therefore the Subsistence of the Son is no more avoidable than that of the Father, because the Subsistence of both equally stands on the unchange able Persection of the Godhead itself. Hence,

Prop. 4.

Prop. 4. As Christ necessarily exists in the true Nature of God, he is, as to Essence, equal to the Father, tho in other respects inferiour to him.

Confidering the Father merely as the Father, and the Son merely as the Son, or only in those Relations of one to the other, and fo it may be allowed that, according to our Notions of Things, the Son, as the Son, is inferiour to the Father, as the Father; those Relations, abstractly consider'd as such, implying it, tho' how far those Relations in the Divine Nature imply it, is more than we can pretend to fay; and confidering Christ as Man, and as in his Office Capacity, and for he can't but be inferiour to the Father, as we may fee hereafter. But yet, this no ways hinders but that, confidering the Son in his Nature as God, he in that sense is equal to and as great as the Father, being together with the Father the most High God; and that for this plain Reason, because the Nature or Elfence of both is one and the fame, as you have already heard. To suppose that one is greater than the other in that respect in which they are one and the same, is to suppose the greatest Contradiction that can be. And ace cordingly our Lord spoke of himself as the Son of God in fuch high Characters of his Godhead, that the Jews understood him to mean, that he was in Nature equal to God; for

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for which they charged him with Blafphemy? Jesus answer'd them, My Father worketh hisherso, John 5. and I work. Therefore the Jews fought the more 17, 18. to kill him, because he said that God was his or (as 'tis in the Greek, and is reported by the Evangelist as the import of Christ's words) his town Father, making himself equal with traneg God. His calling God his own Father, they lolor. justly understood to fignify that he was of the same Nature with him. And Christ was so far from disowning this Charge, for saying it was but a Cavil founded on a strain'd Criticifm on his Words, that he in the following Verses confirm'd the Truth of this, which they, not allowing him to be what he really was, imagin'd to be Blasphemy; altho he likewise intermixt several things which fuited with his lower Characters as Man and Mediator, as he often nied to do.

Among other Particulars he tells them, The Son can do nothing of himself, which may be ver. 19. understood of him as Man or as Mediator. and so belongs to his lower Character; and in this sense I allow he uses a like Expression afterwards in this Chapter, where he lays, I can of mine own felf do nothing, ver. 30. He feems by what he immediately adds in that Verle and the following to the end of the Chapter, to talk more apparently of himself according to his inferiour Character, as Man, or as the Messiah. But in the Verse we are confidering tis quite otherwise; for by the next words he as apparently speaks of himself according to his highest Character as God, and that as a Proof of this Affertion, as we may fee anon, and so considering it we may easily understand the meaning of it to be thus, he cou'd do nothing of himself, or apart from the

Father, becanfe his Essence and his Father's were the fame, and therefore they could not be divided in Operation, but jointly acted in all things. The Divine Nature is the Principle of Operation in both, and therefore whatever one Person doth the other may be said to do too, tho' one of these Persons may be more immediate in the Operation than another. And that this was the meaning of Christ in this Expression here, feems plain from what he adds as the Reason of it in the close of the Verse, for what things soever he doth, THESE, not only like thefe, but the very fame in every particular, These also doth the Son Likewise, or in the fame manner, in the same sovereign felf-fufficient way; and therefore he adds in a most exalted and God-like Strain, equal to that which belongs to the Father, as the Father raiseth up the Dead, and quickneth them, even so, with the same Power, the Son quickeneth whom HE WILL, with an absolute and unrestrain'd Sovereignty, which he mention'd with respect to himself, tho' he had passed it by in silence with respect to the Father. And can it be imagin'd that he wou'd have taken such a Lordly State on himself, and that whilst he was speaking of the Father as well as of himfelf, and that without expressing the like Sovereignty of the Father, if he was not indeed in Nature equal to him? Sure this as well as other Passages in the same Context, are a very pregnant evidence that he did not blaspheme when he faid God was his own Father, making or afferting himself to be equal with God. And the Apostle says the same thing of him in the most express words, telling us, that be thought it not Robbery to be equal with God. This appears with good evidence to me to be the

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proper, fairest and most obvious reading of these words. Some have indeed labour'd with much Subtilty to turn the Expression, who thought it not Robbery to be equal with God; to shew he did not covet, or was not greedy or in hafte of being honour'd as God, which they at the same time (at least some of them) have confess'd is an unusual Phrase; and tis indeed so unusual that I can find nothing like it in all the Bible. And why shou'd we admit of that unufual Phrase here, when this Apofile himself hath taught us better in his own use of the Verb that governs the rest of this Sentence? In this Epistle and several others, tis often and constantly used to signify to suppose, think, count or reckon, or some such word. Thus in this very Chapter, I supposed it ne- Chap. 2. ceffary: And in the next Chapter three times 25. together, I COUNTED Loss for Christ: I COUNT Chap, 3, all things but Loss - and do COUNT them but 7, 8. Dung, &c. In all these places 'tis the same

And as this is the most genuine Sense of the Phrase, so it admirably suits the Apostle's Design in what he he here says of Christ, which is to excite us to the utmost Humbleness of Mind in our Regards to others, from a Consideration of the infinite Condescention of Christ, who in his Divine Nature claim'd an Equality with God, but in his regards to

Verb t with that in the Place under Confide-

thections on Mr. Whiston, where this Text is vindicated at large, and several other Instances are given of the use of this Verb by the Apostles in the sense in which I have taken it.

us voluntarily emptied himfelf, or laid afide his Glory in the abasing Circumstances in which he appear'd in Human Nature. And therefore we ought to abide by this plain Sense of the Words, as they affert Christ's Equality with the Father, considering Christ in his Divine Nature. hird confessed is no memoral Phrase; and us indeed to continue that I am ind nother like trin all the Bible. And why thook we admit of the equipment Pirese here, when this Apo-He bimiles had tauencias better in his own. ule of the Verb that polenas the relie of this Sentimed P In this Edition and Agrees, achiers, Es when and confirming afed to fenily to fuppoly think litigat of resear, or fome frich word Their in this very Chapters, I supposed-it ile- Chia, 2. apply And in the west Chapter three times 25. together, Leousyne Lag for Chaif of I count THE SHORT LOW LOND COMMENT SHE HO COUNT LANGE OUT Dans &c. In all the confaces his the fame Very t with that in the Pace under Confide-

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Christ came, who is over all, God blessed for ever. Amen.

Have already spoken to Four Propositions to explain the Observation I made from the Text, and to settle our Thoughts about the Person of Christ: And now proceed to a Fifth, which is this:

Prop. 5. It was from Everlasting agreed be Prop. 5. tween the Father and the Son, that the Son shou'd assume Human Nature into Personal Union with himself, and in that Nature be a Mediator between God and Man, which is no way inconsistent with his Essential Equality as God, with the Father.

Christ is not only spoken of as pre-existent in his Divine Nature to all Worlds, but as set up [Heb. anointed] or constituted as Mediator from Everlasting, in the Eternal Covenant between the Father and him. I was set up from prov. 8. Everlasting, &c. And to shew that this had 23, a respect to some Transactions between the Father and him, relating to the Work he was to go through for the Sons of Men, 'tis added in the same Discourse, Then was I by him as one v.30,31.

brought up with him, and I was always his Delight, rejoycing always before him: Rejoycing in the habitable part of his Earth, and my Delights were with the Sons of Men. Accordingly 766 spoke of Christ, about Two Thousand Years before his Incarnation, as his Redeemer who lived in that Office then. I know that my Re-Rev. 13. deemer liveth, &c. He was then a Lamb flain by Covenant Agreement, as well as Typical Representation: And without allowing of that Covenant Agreement, I don't understand

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2 Tim. how it can be faid, that Grace was given us in Christ, and Eternal Life was promised before the Tit. 1.2. World began. In this Eternal Covenant the Father, as the First Person of the Trinity, is represented as proposing the Office of Mediation to the Son, and the Son as freely and voluntarily falling in with that Proposal. He was not forced to it, it was a free Act of his

Pfal. 40. Will. Lo, I come :- I delight to do thy Will, O my God. By this Agreement the Son was to take to himself an inferiour Nature, and in that Nature to act in subjection to his Father, as one that voluntarily made himself his Servant to accomplish the great and glorious Defign of Salvation to all that the Father then gave him: Hence the Father speaks to him as his Servant in this Work, in the Representation that is made of this Covenant at large, Ifa. 49. Chap.

As this Dispensation of Things well becomes the Order of the Personal Subfistencies in the Trinity, so it no way interferes with Christ's Essential Equality in his Divine Nature with the Father. For Christ don't hereby cease to be what he was before, tho' he becomes in another Consideration of him what he before was not. And nothing is more No x

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common than for Persons that are otherwise equal to become inferiour one to the other by Dispensation or Agreement; yea, sometimes a Superiour in other respects becomes an Inferiour by Office and Service. An elder Brother fometimes becomes a Servant to the younger. A Husband, who in that Relation is superiour to his Wife, sometimes becomes subject to her in another; as in the late Reign, Prince George, the Husband, was the Subject and Servant of Queen Anne, his Wife. Yea, sometimes a Parent, who is in that Relation superiour to a Son, becomes in another, subject to him, as an Empress Dowager becomes the Subject of her reigning Son. Yea, sometimes a Father himself may by Office become inferiour to his Son, as a Lord Chancellor may have a Father in Office under him, and as in fact Joseph's Father, and all his elder Brethren, were subject to him, and less than he in Egypt; and if Superiours in other respects may by Dispensation and Office come into inferiour Capacities, much more may those who are in other respects equal, notwithstanding that Equality, agree to put on feveral Personages, and to become in different Stations one of them subject to the other. And in all these Instances of one Person's becoming inferiour to another by Dispensation, they are equal by Nature as Men, having the same Essential Nature and Properties which make them capable of agreeing upon and acting in those superiour or inferiour Capacities respeclively. Now tho', in the application of this to the Case in hand, we must not suppose that the Father and Son are two distinct Beings, yet considering them as two distinct Persons it ferves to illustrate what I aim at; viz. That

the Son's becoming inferiour to the Father by Dispensation and Agreement, in his taking upon him our Nature, and becoming his Servant therein, is no way inconsistent with his Equality with the Father under another Confideration of him as he is by Nature God: and will by no means bear an Inference that Christ was in his Divine Nature, and prior to his Office, Subject and inferiour to his Father. as he is in that Office Relation, or that such an infinite Distance as must be between the Eternal Father, and any that is not by Nature God, was necessary to that Subjection and Dependence on the Father, which Christ in our Nature and in his Office Capacity came into. On the other hand, Christ's highest Characters of absolute Sovereignty and Power as God, and his lowest Characters of Subjeation and Dependence as Man and Mediator, are often blended together in his Discourses of himself, to shew that in different Considerations of him they are all very confiftent together, as a careful Reader may eafily observe. And the Father speaking of him as his Servant calls him at the same time his Fellow, to hew that his Subjection to him in one Nature, and with respect to his Office, is not inconfistent with his Equality with him in his other Nature, and absolutely consider'd. Awake O fword, against my Shepherd, and against the Man that is my Fellow, faith the Lord of Hofts, Zech. 13. 7. Hence,

Prop. 6. Prop. 6. The Son of God, according to his voluntary Agreement with the Father, did in the Fullness of Time assume Human Nature into Perfonal Union with himself, and so became in One Person God-Man, as truly Man as he was God.

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He having agreed to be his Father's Servant in Redeeming Work, 'tis faid, suitable to that Relation, that he prepar'd bim a Body, and he Heb. 10. fent forth his Son, made of a Woman, made under 5. the Law, to redeem them that were under the Law. And to shew that the Son was at the same 4,5. time active and voluntary herein, we are told that forasmuch as the Children are partakers of Heb. 2, Flesh and Blood, be also himself took part of the same - and be took on him the Seed of Abraham; that is, Human Nature derived from Abraham, in distinction from the Nature of Angels. He took on him not a Human Person that had an antecedent or distinct Sublistence of its own, for then he wou'd have been two Persons; but he took on him Human Nature, and gave it a peculiar and individual Subfiftence in his own Divine Person, so that both his Divine and Human Natures, have but one Personal Subfiltence, and are together but one Christ. And this is that which our Text asferts, that he was of the Fathers, or of the Jewish Nation, according to the Flesh, or as to his Human Nature, even he the same Person, who is, in his other Nature, God over all, bleffed for ever. The Evangelist John very fully establishes the same Truth, when speaking undeniably of the same Person he says, In the be- Joh. r.r, ginning was the Word, and the Word was with 14. God, and the Word was God; and he, the Word, was made Flesh and dwelt among us. And the Apostle speaks of this as the great Mistery of Godliness, that God was manifest in the Flesh, justify'd in the Spirit, seen of Angels, preach'd unto the Gentiles, believ'd on in the World, and receiv'd up into Glory. These Expressions all manifestly relate to the same Person, and they are such as can't agree to the Father, or to the Godhead

Godhead absolutely consider'd, but only to God in the Person of the Son, of whom alone it can be said that he was justify'd in the Spirit,

and receiv'd up to Glory.

That the Son of God was incarnate, and fo became Man, is abundantly declared in the Scripture. The Fact is clear and plain, tho the Manner of it is incomprehensible and puzzling to our weak Capacities, and therefore 'tis call'd a Mistery, The great Mistery of Godliness. And how can it be but that this wonderful Union of two different Natures in one Person, together with the other wonderful Union of three distinct Persons in one infinite Nature, which this Union presupposes, shou'd be a Mistery? since all real and especially vital Unions are so, as to the manner of them.

Natural Unions are all Misteries, which the wifest of Men, and the most acute and learned Philosophers, could never give a satisfactory account of. None could ever tell how the parts of Matter are united, or by what nexus Tyes or Bands they hang together, or are framed into their different Consistencies: Why one Body is folid and another fluid, one for and another hard, or why all their Particles don't fly asunder at every puff, like a heap of loose and fine Dust. That different Bodies are of different Contextures is undeniable Fact, but how or whence it is that they are so no living Man can tell. And as to the Union of our own Souls and Bodies, by what Bands or Tyes they are knit together and make up \$ Human Person, none can possibly conceive or tell; or how the Soul that is an immaterial Spirit acts upon the Body that is mere Matter, between which two there is no Likenels

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in their abstract Natures or Properties, or how the Body that is Marter acts upon and affects the Soul that is a Spirit, how they keep together, and never (or at least don't ordinarily) part till Death in an unaccountable way diffolves the uniting unknown somewhat, is altogether incomprehenfible. We by daily Experience know the Fact that it is fo, but can't fo much as guess with probability at the manner of that Fact, how it is fo. And 'tis more than likely that if Experience had not fix'd and commanded our Belief of these Things, we shou'd have reckon'd them Impossibilities and Contradictions, and have thought them more abfurd, than 'tis now for us to imagine that a Stick or a Stone, continuing what they are, shou'd be personally united to an Angel who shou'd animate them, and make them speak and act, and be affected with Pain or Pleasure, according to the different Touches and Impressions which other Bodies might make upon them. The West of the state of the

How much less then can we poor, little, shallow, narrow-minded Creatures, pretend to conceive or tell the manner of those Unions that relate to the deepest Things of God, or to the incomprehensible infinite Nature or Effence of God? How three distinct Persons are united and subsist in one infinite Nature, as it is in the adorable Trinity; or how two distinct Natures are united in one Person, as it is in the unexampled Incarnation of the Son? But when the Scripture hath so often and plainly told us upon the Authority of God, who can't lye, that there are fuch Unions, for us to deny or disbelieve them because our thoughts are not so high as God's thoughts, or because we can't adjust these Unions to our

own dark confused Notions, or conceive how they can be, and thereupon to cry out they are contrary to Reason, and scornfully call them Misteries that are fit to be receiv'd only blindfold, is just as if we should deny, and laugh ar those that believe, that our Souls and Bodies are united, because we can't conceive how they shou'd be so in a way congruous to their respective Natures; or that the Parts of Matter in solid Bodies are united, because we can't conceive the manner of their being fo. As abfurd as this would be in one Cafe, fo abfurd it is in the other; fince the Testimony of God is at least as good an Authority as that of our Senfes, to be depended on. And did we humbly and fairly confult what God fays first, and then regulate our own ways of reasoning by it in Divine Things, as we confult our Experience first, and regulate our own ways of reasoning by that in Natural Things, I am perswaded we shou'd never seek to strain and force the Word of God from its most plain and genuine meaning, that we may make it comply with our own schemes or ways of Thinking, instead of making them comply with that. And fure we owe more Deference to God than we do to our selves.

We are to believe this Mistery, that Christ is both God and Man in one Person, upon the bare Authority of God's Word. That (as you have already heard, and may hear more hereafter) assume with strong and repeated Clearness, and in the most proper Terms, that He is God; and it declares with like plainness of speech, that the same Person is Man, as all the Texts mention'd at the beginning of this Proposition shew; and it admits of still sules evidence, which I shall now a little farther,

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the but briefly, point to. The Accomplishment of all the ancient Prophefies of him as a Man, as the Seed of the Woman, and of Abraham, and Son of David, and the like, prove him to be traly a Man; and so do the accounts we have of his Conception and Birth, tho' in an extraordinary manner, and of his whole Life and Death on Earth, in which he appear'd, acted and suffer'd altogether as a Man, and in ways peculiar only to a Man. That he had a true Human Body appears not only from its being call'd a Body, but from the Description that is given of it, as Flesh Heb. 24 and Blood; the same for kind with that which 14. the Children, redeemed by him, are partakers of, And even after his Refurrection, he spoke of his Body as confifting of Flesh and Bones, and of the Members proper to a Human Body. Behold my Hands and my Feet that it is I my felf; Luk.24. handle and see, for a Spirit bath not Fleib and 39. Bones as ye see me have.

And that he had a true Human Soul is evident; for he as Man increased in Wisdom as well as Stature. This cou'd not be faid of his Godhead without a blasphemous Indignity; but only of his Human Soul; and that Soul of his was subject to the same Passions of Joy, Grief and Sorrow as ours are, only without Sin. Hence we read of Christ's rejoycing in Luk. 106 Spirit on one hand, and of his being grieved Mark 8. and troubled, and of his fighing deeply and groan- 12. ing in Spirit on the other. At other times we Joh. 11. are told, his Soul was exceeding forrowful unto 33. & Death, and he pour'd out his Soul to Death, and Mar. 14. gave up the Ghost. All these, and such like, Ex- 34. & pressions shew that he had a true Human Soul 15.37. as well as Body; for the Divine Nature was Ifa. 53. incapable of being subject to any of these

Passions,

Paffions, much more to those that were fo ver ry dolorous, that being wholly impossible. He was to redeem the Souls as well as the Bodies of Men, and therefore he must have a Human Soul to go for their Souls; and this we are Isa. 53. affured he offer'd, When thou falt make his Soul an offering for Sin. To put this matter past all reasonable Doubt, 'tis expresly affirm'd that he was in all things made like to his Brethren; which is spoken with respect to his taking our Nature that he might be fit to act therein as a fuitable High Priest for us Men, and therefore imports that he is as truly a Man as any of us are: And on this account he is frequently call'd the Son of Man, as on the account of his Divine Nature he is call'd the Son of God. Hence,

17.

Prop. 7. Prop. 7. The two distinct Natures of God and Man that are Personally united in Christ, continue distinct as to their Substance and Essential Properties in bim.

> His Godhead is not turn'd into the Manhood, nor his Manhood into the Godhead: Their Natures are not alter'd or confounded, fo as to make up a third Nature between God and Man; for then he wou'd be neither God nor Man, but of a Nature between both, and specifically different from both: Whereas he is both God and Man in different Considerations of him, having the perfect Nature of both united in himself, so as those Natures are Personally one, and yet Essentially distinct His being Man is no more inconsistent with his being God, than his being God is inconfistent with his being Man, and they are neither of them really more inconfiftent with one another, than 'tis that our Souls, which are pure

which are mere Matter, and constitute one Human Person, without the least Consuston of the Essential Nature or Properties of either of them.

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Christ's Divine Nature and Properties still continue the fame as ever they were; they lose nothing by his becoming Man. With refpect to this Nature he is still as Eternal, Omnipotent, Omnipresent, Omniscient, Infinite in Holiness, Goodness and Truth, and all other Moral Attributes, and altogether as impassible as ever, (as may be hereaster shewn) which can't be faid of him as Man, or with respect to his Human Nature. Hence his Hu+ man Nature, and all its Essential Properties, are likewise the same that belong to a true and perfect Man. This Nature was not Omniscient and Omnipotent as his Divine Nature was; for speaking of himself as Man, he confess'd he did not know the Day of Judgment, Matth. 13. 32. and cou'd of his own felf do nothing, Joh. 5. 30. which, as has been hinted, is to be understood of Christ as Man. In his Human Nature, when he was in his state of Humiliation on Earth, he was subject to all finless Infirmities of Human Life, and to Death itself, as well as other Men, (as the History of the Gospels fully shew) but nothing of this can be said of him as God over all, blessed for ever, or with respect to his Divine Nature. His Human Nature is finite and limited, even in its exalted State in Heaven; tis only in Heaven, whilst his Essential Presence as God fills all Places. Thus the Angels spoke of him with respect to his Human Nature, when the Disciples saw him ascending in that Nature to Heaven, Alls 1. 9, 10, 11. So that he is true

and

and perfect God, and true and perfect Man without the least Confusion or Essential Idensity of either of those Natures, or of their Effectial Properties respectively. And vet thefe being so united in Christ as to be but one Person, sometimes the Things that he did immediately in one Nature are aforib ditchin when he is spoken of in, or denominated by the other. Thus on one hand when Chail is call'd God, or denominated by his Divine Nature, he is faid to purchase his Church with his own Blood, the 'twas only his Human Na ture that had Blood to fired for it. And on the other hand, when he was on Earth, and call'd himfelf the Son of Man, which was a Denomination of himself by his Human Nature he faid he the Son of Man was in Heaven, tho 'twas only with respect to his Divine Nature that he was fo at that Time, and his common Language of Heaven was, where I am. This Communication of Properties, (as tis usually call'd) whereby those Properties that belong to one Nature are ascribed, not to his other Nature, but to his Person when he is spoken of in his other Nature, don't denote any Change of those Natures into one another, or any Confusion or Intermixture of their respe-Give Properties as if they passed into one and ther, but only prove that both these Natures, with all their Essential Properties, do really and distinctly belong to him, and are Perso nally united in him, whose Person is, by an adoreable and peculiar Constitution, not only God, nor only Man, but both God and Man. Hence,

Prop. 8. Prop. 8. In both these Natures of God and Man, according to their respective Principles and

Acts 20.

Fohn 3.

Properties, Jefus Christ performs the Office of Me-

As God and Man arothe Parties at variance that are to be reconciled, none cou'd mediate and make up the Breach between em, but one le constituted of both these Natures, as to be God-Man ... By his being God he was fit to treat with God; for how could a mere Man prerend to deal with the great; and provoked God for Men? And by his being Man he was fit to treat with Men; for had he been only God, how cou'd fuch finful Men as we dare to approach bim? Unless he had been Man, he cou'd not have been subject to that Law that was given to Man: He cou'd not have perform d the Righteoulness that was due to it, by obeying its Precepts or fuffering its Curse for us Men. But God fent Gal. 4. forth his Son made of a Woman, made under the 4, 5. Law, to redeem them that were under the Law, that we might receive the adoption of Sons. Two M

Unless he had been Man he cou'd not have been a High Priest or Sacrifice to make Attonement for us Men. For every High Priest is taken Heb. 5.13 from among Men—that he may offer both Gifts and Sacrifices for Sins. And Christ being a High Priest for Men, 'twas necessary that he should have —8. 3. Something to offer for them: But this he cou'd not have had but by having a true Human Na-

ture to offer.

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And unless he had been God he cou'd not have gone through the difficult Work which his Mediation with an offended God for sinful Men call'd for; nor cou'd he have given what he did and suffer'd for them, Dignity and Worth sufficient to answer the design'd and necessary End, as may be shewn more at large hereafter. And therefore 'twas Jesus D 2 Christ,

Christ, God-Man, that perform'd the Office of a Mediator between God and Man. Hence 16a. 9. 6. the Child born, and the Son given to us, to underrake our Caufe and make Beage with God for us, as a Prince of Peace is call druhe Mighty God, as even some that deny his proper Godhead have own'd in the application of that Text to Christ. And the Name of this Person that appeared and acted as a Mediator between God and Men is Emmanuel, which takes in both his Natures, as it fignifies God with us. Behold a Virgin shall be with Child, and Ball Mat. I. 23. bring forth a Son, and they shall call his Name Emmanuel, which, being interpreted, is God with M. Accordingly he is usually spoken of as a Person that did and suffered all for us without the least appearance of excluding either of his Natures from those Personal Acts. He gave HIMSELF for us, (which plainly takes in his whole Person) is the common Language of the New Testament. And in those Branches of his Office-Performances, of which his Human Nature was undeniably the immediate Principle; his Divine Nature is spoken of as also 1 Joh. 3 concurring in a Personal manner. Hereby per-16. ceive we the Love of God, because he laid down his Afts 20. Life for us : And Feed the Church of God which 28. he has purchased with his own Blood. Hence 'tis Chap. 3. charged upon the Jews that they killed the Prince of Life, and crucify'd the Lord of Glory & Cor.2. Which are Denominations of Christ in his highest God-like Characters, to shew that his intire Person was concern'd herein, tho' in a different manner, suitable to the different Properties of his two Natures. 'Twas Jefus Chrift, God-Man in Office, that lived and dyed for us on Earth, and intercedes for us at the Fa-

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of God in Haman Nature that, as our Great High Prieft, is passed into the Heaven's for us, and is the Ground of all our Encouragement to come to the Throne of Grace for Help and Mercy in every time of needs as the Apolle argues in Heb. 4. 14, 13, 160 Hence, 10 10 Confideration of that mull be deferd to a

Prop. 9. Christ stheing the most High and tag- Prop. 9. nitely Bleffed God, is to be understood with respect to his Divine Nature, and only on that account.

Tho'he who is Man, and Mediator between God and Men, is the most High and infinitely Bleffed God; wet he is for wat as Man, nor as Mediator, but only as the proper Eternal Son of God, the same in Nature or Esfence with the Father. This Character is not the Character of his Office, nor is it given him on that account; but its the Character of his Essence as he is truly and by Nature God, and is given him on that account. has

He is not stilled God over all bleffed for ever, with respect to his advanced Dignity by his - honourable and powerful Office, as if he thereby deferved this Character, and was intitled tout pout he was really in himfelf what this Title owns him to be before he took this Office upon him; and his being fo was fundamental to this Office itself, for otherwise he would not have been capable of it; as is hereafter to be shewn. A Nay, so far is he from bearing this Title on the account of his Office, as some suggest, that on the other hand all the inferiour Characters of dependence on, and subordination to the Father, which are given him in the Scripture, do peculiarly belong to him as confider'd in his Office-Capacity, and as the Son of Man. And fo confidering them, they are no Contradiction to his being in his D 3 Divine

Divine Nature God over all, bleffed for ever, as I show'd under the Fifth Proposition. And that he is indeed the most High and infinitely Blessed God, will, I trust, farther appear with very full Evidence in the Proofs I am to give of it under the next General Head. But the Consideration of that must be defer'd to make way for a little Improvement of what hath been offer'd in Explication of the Doctrine.

re her Diwine Nature, and only on that already. Tho 'Me OyloT A D. J. 199 A A area be-

We may hereby be furnished with An-

ween God and Mon, is the moli- High and

Christ's real and proper Deity.

on i Is it Objected, That the distinct Personalities of the Father and the Son in the undivided Effence, and the Personal Union of two fuch infinitely different Natures as God and Man in Ghrift, are altogether inconceivable and incompreheufible, and therefore are to be rejected as unintelligible Misteries? The Answer is, All real and especially vital Unions are inconceivable and incomprehenfible as to the manner of them, and much more rhose that belong to the Infinite Nature of God. The God that is comprehensible by as can be no God, and therefore the Incompre--hensibleness of these Unions that concern the Godhead is rather an Argument for than against them Why then should we say with

Joh.3.9. Nicodemus in a lower Case, How can these things be? when the Word of God declares they are.

a Son carries in it Inferiority to the Father, and that therefore absolute Supremacy don't belong to Christ in his highest Nature? The Answer

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Answer is, That tho it must be allowed that there is an Inferiority in the Relation of the Son, as the Son, to the Father, as the Father, yet this don't destroy, but establishes the sameness of Nature in both. And considering the Son essentially as God, of the same undivided Nature or Essence with the Father, and so he is not inferiour to, but equally supreme with the Father, being, as well as he, God over all, blessed for ever, and acting by a Power essentially his own, as well as the Father.

3. Is it Objected, That the Son is begotten of the Father, and so deriv'd from him, and that only the Father is unbegotten, and fo the only underived or felf-existent God? The Answer is, Considering the Terms underivd, or felf-existent, as signifying unbegotten, and confidering unbegotten merely as a perional or relative Character, and so tis allow'd to be the peculiar relative Property of the Father as the Father: And answerably, to be begotten, and in that sense deriv'd, is allow'd to be the peculiar relative Property of the Son as the Son. But confidering unbegotten as fignifying felf-existent, and considering selfexistent as an Essential Property of the Godhead as such, denoting its necessary self-existing unoriginated Nature or Effence, and to it belongs to the Son as well as to the Father, that one Divine Nature or Essence being equally the same in both Persons, and the Subfiftence of them both therein being equally necessary.

4. Is it Objected, That the Father is leveral times call'd the God, as well as the Father of Christ, and therefore is a distinct Being, as well as a distinct Person from him? The An-

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fwer is, As Christ is a complex Person, God-Man, including his Office of Mediator, thele Expressions are to be apply'd to him different-

ly, according to different Confiderations of him. The Father's being his Father, respects his Divine Nature particularly; and the Father's being his God, respects his Human Na. ture or his Covenant Relation to him as Mediator and Head of the Church. And therefore I don't find that the Father is any where call'd the God of the Son, when the Son is spoken of under the formal Consideration of the Son, but only when he is spoken of a his complex Character as the Christ, or as God-Man and Messiah. And tis very common to have several things spoken of Christ together, which are to be understood as differently agreeing to him according to different Confiderations of him. Thus he is call'd both Da-Mar. 12. vid's Lord and Son, and the Root and Offspring 36, 37. Rev. 22. of David. And he is represented under the Type of Melchisedeck, as without Father, with out Mother : All which Expressions, the spoken of his Person, are to be understood and apply'd to him in a different manner. Re-

specting his Human Nature, he is without an immediate Natural Father, and yet is remotely the Son and Offspring of David, as a Descendant from him. And respecting his Divine Nature, he is without Mother, and is David's Root and Lord.

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Heb. 7.

5. Is it Objected, That Christ is frequently spoken of as fent by the Father, and as subject to him? The Answer is, That plainly to lates to his Office-Capacity in Human Nature, and not at all to his Deity abstractly Luke 2. consider'd. He was likewise subject to Man

his Mother, and to Joseph his regal Father, according

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Man ather, according to the Flesh; but I presume we shall not therefore conclude that they were in all respects above him, or greater than he.

Authority and Commission from his Father, and sought his Father's Honour supremely, and not his own? This hath a special Relation to his Office-Capacity, and to that only, in which it did not become him to seek his own Honour supremely or separately from his Father's; and therefore his ultimate regard to his Father's Honour in that Office-work, so which he receiv'd Commission from him, is no way inconsistent with his own being in other respects equal to the Father in Power and Glory, as has been illustrated in several Instances.

Instances. 7. Is it Objected, That Christ was furnish'd and qualify'd for his Office, and upheld in it, and carry'd through it by the Father? fwer, This has a special Relation to his Human Nature, which as it was assumed at the Father's Appointment, and the Son's Agreement to do his Father's Work or Business, it was very decorous and fuitable to this Occonomy, that the Father should be spoken of as furnishing Christ with all Abilities for, and countenancing him in that Work to which he fent him; for who goes a warfare any time at 1 Cor.9. his own charges? But this by no means proves 7. that Christ was not of himself, taking-in his Divine Nature, able to have gone through that Work had it been seen sit in the Wisdom of God so to have order'd it. Nay, and tho for the adjusting his Character as his Father's Servant, he is often spoken of as furnish'd by him for his Work, yet that this might be no Disparagement to his higher Character as

God, he often behaved it in a self-sufficient independent way, and spoke of himself, as having Power of himself to do the most diffi-cult part of that Work which he, as his Father's Servant, came to do at his Command.

E7, 18.

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Joh. 10. Therefore doth my Father love me, because I lay down my Life that I might take it again. ___ I lay it down of my felf: I have power to lay it down, and I have power to take it again. Commandment have I receiv'd of my Father.

8. Is it Objected, That Christ is exalted and advanced by his Father to an exceeding great Glory and Dignity in pursuance of his Obedience and Sufferings, which he had not before? Answer, This only regards his Media-torial Glory, which belongs to him in his Office-Capacity and as Man, and is no way inconsistent with the Glory he had as God before the World began, inclusive of which ar least he spoke when he pray d, that that Glory might be display'd to the utmost in his Human Nature, as foon as all the reasons of its being vail'd in his Stare of Humiliation

Joh. 17. should cease. And now Father glorify thou me with thine own felf, with the Glory which I had

with thee before the World was.

9. Is it Objected, That Christ himself fays, Joh. 14. My Father is greater than I? Answer. That plainly relates, as the Context shews, to his Office-Capacity; for he then spoke of himfelf as going unto the Father in the immediately preceeding words. And in that Sense 'tis very true, that his Father is greater than he; a Truth worthy to be noticed and observ'd: But a Truth that no way hinders but that confidering Christ as God, he and his Father are equally great, fince one and the same infinitely great Godhead is the undivided Nature

ture or Essence of both. Other Objections may be spoken to afterwards as they come in

Thus confidering Christ under different views, according to the Explication that in Scripture Light hath been given of him, thefe and fuch like Objections against his Godhead may be fairly answer'd; and we need not flumble at them, or be shaken by them in our Faith of a Doctrine that thines with a ruling Evidence through the Word of God.

The Nature of the Things themselves, and the Contexts of those Places from whence these Objections are taken, lead us very naturally to understand them in lach views as are very reconcileable to Christ's Godhead in another Consideration of him. And numberless other places, and that in the same Contexts, speaking of him under that other Consideration of him as God, do abundantly demonstrate that he is nevertheless in one of his Natures true and proper God, even the most High and infinitely Bleffed God.

Use II. Let us behold and admire the adorable Excellence and mysterious Constitution of Christ's Person, God-Man bon bon

Here is a most noble Subject for our Minds and Hearts to spread and dwell upon. A Subject every way worthy of our most intense Thoughts, deepest Researches, eagerest Application, and loftiest Admiration even to Astonishment. Here is true and perfect God and true and perfect Man united in one adorable Person, for the accomplishment of the most Glorious Work, which the Angels, like I Pet. I. Students greedy of Knowledge, defire to look 12. Here is God and the Creature, Infinite

and Finite, the Great and Eternal Jehovah and a Child born, the perfectly Bleffed One and a Man of Sorrows, brought together and confistently join'd in one Person; and by this Person thus wonderfully constituted, Divine Justice is fully and gloriously satisfy'd, and Divine Mercy plentifully sheds its beauteous and refreshing Rays upon us; Sin is punish'd and the Sinner pardon'd; God comes down to us and we afcend to him. Here is boundless room and scope for the most exalted Genius to expatiate and discover new and affecting Glories. We can never exhauft the Subject, or be glutted with it. The more we know of Christ the more we shall want to know him, and the more we shall be delighted with him. The more we know him the more we shall see of his inestable Glory, and of the Father's Glory in him, the more fatisfy'd we thall be about him, who and what he is, what Regards we ought to pay him, and what Confidence we may and should put in him. The more we know him the more we shall ador, admire, love and praise him, the more we shall value him for himself as well as for his Benefits, and the more unfufpecting Satisfaaion and steddy Confolation we shall find in our Acquaintance with him and Dependence on him, till we may be able to fay with the Apostle Paul, I know in whom I have believed, and I am perswaded that he is able to keep that which I have committed to him against that Day.

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Of whom as concerning the Flesh
Christ came, who is over all, God
blessed for ever. Amen.

HAT Jesus Christ is God-Man, or that Doct.
he is in one Nature true and proper Man,
and in the other true and proper God;
even the most High and infinitely Blessed God.

I have explain'd this Doctrine in several Propositions, to clear and settle our Thoughts about the Person of Christ, And am now to

helt interpretee of relety because dies pare

Prove that he is, in his Original Nature, the True and most High God. Several things that were deliver'd and clear'd up in the Explication of the Doctrine give Evidence to this Truth; particularly when I shewed that Jesus Christ, in his Divine Nature, is the only begotten, eternal, proper Son of God the Father; that as such, he partakes of the Father's Nature or Essence; and necessarily exists therein; and consequently with respect to that Nature is equal with the Father. These things among others were then consirm'd by plain Scriptural Testimonies, which are so many Attestations to Christ's true and proper Godhead.

But,

But, as this is a Truth of exceeding great Importance, (as may be shewn hereafter) and as it meets with the most artful and dange rous Opposition from many, and as a fulle Confirmation of it will take in an Explication of many places of Scripture, and of feveral useful Points of Doctrine, it may by the Bleffing of God be profitable on divers account to enlarge in the Proof of it. And therefore I hope none will think it tedious or unpleafant, ufeless of miseasonable, if I dwell a little on the plentiful Evidence we have in the Scrip tures of this momentous Truth; viz. That Jesus Christ is in his Original Nature truly and properly God: Or, the infinitely Bleffed and mo Had Tallefon Chaile is God-Make Bod dgiH Delt. 25 la in mone Moune gree

Arg. 1. First, This plainly appears from those Sain tures which were in the Old Testament underial spoken of the only True and most High God, and are in the New interpreted of Christ, and expell apply'd to him, as that God ob of the flood

The Scripture must be allow'd to be the best Interpreter of itself, because all its part were indited by one and the fame infallible Spirit: and therefore wherever it explains it felf, or manifestly determines its own mean ing, 'tis impossible that that Interpretation should be false, or that we should be mistake by our taking up with it. If we will not a low and abide by God's own Explication of his Word, nor believe the Sense and Meaning which he himself puts upon it, we must a once renounce his Wildom, Truth and Au thority, and lay aside our Bibles, as altogo ther useless. Now, God himself hath in some places interpreted those very Scriptures to meant of Christ, which none can doubt were

2 Tim. 3. 16.

at first spoken of the great and only true Jehovah. I might give you a great variety of Instances of this fort, but, to save Time, shall confine my self to a few at the and the

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The first I shall take notice of is Numb 28. 5, 6. where Moferspeaking of Jebovab (as 'tis in the Hebrew in this, and all other places of the Old Testament, where the word Lord is written in Capital Letters) he fays, The Lard fent fiery serpents among the people, and they bit the people, and much people of Ifrael dyed. Therefore the people came to Mofes, and faid, We bave fin'd for we have spoken against the Lord. Who can doubt but the Lord here spoken of, whom Ifrael tempted at this as well as other times in the Wilderness, is the only true God of Ifrael? 'Tis their Jehouab, who by that Name was diftinguish'd from all that are not by Nature God; 'tis he whom Ifrael then spoke against and tempted. And yet we are plainly told in the New Testament, that this Jehovah, this God of Ifrael, whom they then tempted, was Christ. Neither, fays the Apostle, let w tempt Christ, as some of them also tempted, and 1 Cor. were destroy'd of serpents.

The only true Jehovah is again spoken of in the most awful and illustrious Characters in Isaiah's Vision of his Glory. I, says the Pro-Isa. 6. 1. phet, saw the Lord sitting upon a Throne high and lifted up — and above it stood six Sera-v. 2. raphims— and one cried to another and said, v. 3. Holy, Holy, Holy is the Lord of Hosts, the whole Earth is full of his Glory— Then said I wo v. 5. is me— for mine Eyes have seen the King, the Lord of Hosts— And he said, go and tell this v. 9. people, hear ye indeed but understand not— Make their Ears heavy, and stat their Eyes, lest v. 10.

they see with their Eyes, and hear with their Ears,

Bars, and understand with their Heart, and con-

Methinks there can be no room to doubt but 'twas the only true God who made this grand Majestick Display of his Glory, whom the Prophet faw in that Display, and of whom he there fpake. I And this very God, whole Glory Ifaiah then faw, and of whom he then spake, we are affired by the Evangelift John was Chrift. For, giving an awful account why many of the Jews did not believe on Christ, he quotes one of the Passages I just now recited, and fays Ifaiah spoke it when he faw his Glory, and spoke of him. The he, viz. Chrift, had done fo many Miracles before them, yet they believ'd not on him - Therefore they cou'd not believe, because that Esaico Said again, he hath blinded their Eyes, &c. Thefe things Said Efaias when be faw his Glory, and Spake of bim. That 'tis Christ to whom the Evangelist applies this Text; is plain both from the foregoing Context, where he only is all along spoken of; and also from the next words, which are immediately connected with thefe, and refer to the same Person. Nevertheless among the chief Rulers also many believed on him; viz. on the fame him mention'd in the preceeding Verse, of whom 'tis there said, that Esaias saw his Glory, and spake of him. Some, who deny Christ's proper Deity, allow him to be the Person here spoken of, but they understand this Glory to be the Shechinah, which they say was the Son personating the Father, and so appearing in the Form of God before his Incarnation; and that accordingly all the Glory of Christ, which Isaiah then saw, was

only as he was the Shechinah that represented the Father, but not as really God, the same

Joh. 12. 37, 39, 40, 41.

v. 41.

in Nature with him. But the Evangelist don't fay, Isaiah saw the Shechinah, or Glory, and spake of that Glory; but he faw his Glory, and spake of him, whose Sheebinah, or Glory, it was: Which plainly refers not to the Shechinah itself, but to the Jehovah there mentioned, who made himself known by that glorious Appearance, and of whom Isaiah spake when he said, Mine Eyes bave seen the

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Lord, or Jehovah, of Hosts. And this Jehovah the Evangelist says was Christ, who then, as seems to me, appear'd fitting upon a Throne high and lifted up, and his Train fill'd the Temple, that being a Praludium to his Incarnation, when he would come as the Lord to his Temple, and fill that House Mal. 3. with a Glory, which exceded all that went before it; it being also a Representation, that the Son of Man should come in his Glory - and Mat. 25. fit upon the Throne of his Glory, and that as King 31. he shou'd sit enthron'd in his Church, with respect to which the Father says to him, Thy Heb. 1.8. Throne, O God, is for ever and ever. And it feems to be very uncouth to fay, as some do, that the Glory Isaiah saw was the Glory of God the Father, revealing to him the coming of Christ; since it was the Glory of that Jehovah, who appear'd to him, and not the Glory of another; and twas the then prefent Display of that Glory, which he saw, and not a future Glory that shou'd appear a long time

future Glory. Another Instance to the same purpose, where the only true Jehovah most plainly speaks of himself, is Isaiah 45. 21 - 25. There is no God else beside me, a just God and a Saviour; there is none beside me. Look unto me and be ye saved,

afterwards; tho' it was a Prefiguration of that

Hag. 2.

all

all the Ends of the Earth; for I am God, and then is none else. I have sworn by my self, that anto me every Knee shall bow, every Tougue shall swear. Surely shall one fay, In the Lord have I righteonfness and strength; even to him shall Men come, and all that are incensed against him shall be asbamed. In the Lord shall all the seed of Israel be justified, and glory. 'Tis evidently the same Jehovah that speaks continuedly thro' all this Discourse; And can any thing be plainer than that he, who here speaks in this manner of himself, is the only living and true God, in opposition to and distinction from all that are not by Nature God? And this is expresly apply'd to Christ, as that God who spoke thek Words, as appears by the Apostle's way of Rom. 14. arguing upon some of them. We shall all fland before the Judgment Seat of Christ. For it is winten, viz. in the place now cited, as I live, faith the Lord, every Knee shall bow to me, and every Tongue shall confess to God: So then every one of ms shall give account of himself to God. The whole force of the Apostle's Argument stands on this, that 'twas the Son, inclusively at least, who fum by himself, or as I live, every knee shall bow a me, &c. For, if we suppose it to be the Father exclusive of the Son that said, I fware by my self, or as I live, every knee shall bow to me, &c. this would have been fo far from proving, as the Apostle intends and argues, that we shall all stand before the Judgment-feat of Christ, that it would have proved just the contrary; because Christ is not that God that there sware by himself, and consequently not that God, whom by that Oath we are obliged to stand before, and bow the Knee, and confels to But if Christ is that God, who there sweether every knee shou'd bow, and every tongue confess " him

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him, then the Proof is cogent and unanswera-2001 0.53 ble, that we all shall stand before his Judgment-Epn. o Seat. "Tis likewise evident from other Scriptures, that the rest of the Things, which that God spoke in the Verses quoted from Isaiab, belong to Christ. He is God, and there is none elfe, in opposition to all that are not by Nature God; he being effentially the fame God with the Father and Holy Ghoft, subsisting in the same divine Nature with them; but in Personal distinction from them, as has been shewn already, and may be farther proved hereafter. He in the proper Language of the New Testament, is our only Saviour, and there is none befide him. Our Saviour absolutely, and our Lord and Saviour Jesus Christ, and God our Saviour, are common Appellations of him. And his Name is called Jefus; for he faves his People from Mat. 1. their Sins. Neither is there Salvation in any other; 21. for there is none other Name under Heaven given Acts 4. among Men wherely we must be saved. To bim 12. we Gentiles, the Ends of the Earth, as well as the Jews, are to look by Faith for all Salvation; which Application to him in a way of believing, was represented by Israel's looking to the Brazen Serpent for healing of their Wounds. In allusion to which Christ fays, As Moses lifted up the Serpent in the Wilderness, John 3. even so must the Son of Man be lifted up, that who- 14, 15. soever believes in him should not perish, but have everlasting Life. And as 'tis said of this Jehovah, that in him we have Righteousness, and Strength; fo 'tis answerably said of Christ, This Jer. 23.6. is his Name whereby he shall be called the Lord, or Jehovah, our Righteousness. 'Tis by his Obedience Rom. 5. that many are made Righteous, and he is made Righ- 19. teousness to us, and we are made the Righteousness 30. of God in him, 1 Cor. 5.21. And as for Strength,

2 Cor. 12. 9. Eph. 6. IO. Phil. 4. 13.

we have that in him too, whole Grace is fufficient for us, and whose strength is made perfect in our weakness. So that we are strong in this Lord. and in the Power of his Might; and may do all things thro' Christ, which strengtheneth us. To him shall Men come, as the Disciples did to Christ. faying, Lord, to whom shall we go ? thou hast the Words of eternal Life, John 6.68. And coming to Christ is used for believing on him, v. 35. And all that are incensed against him shall be ashamd. Accordingly tis faid of Christ, The Stone which the Builders rejected is become the Head of the Corner. Whosoever shall fall upon that Stone shall be broken; but on whomsoever it shall fall, it will grind him to powder, Luke 20. 17, 18. To conclude, in this Jehovah shall all the feed of Ifrael be justified, and glory : And 'tis in or by Christ, that all that believe are justify'd from all things, Oc. Alts 13. 39. And the true Circumcisionrejoice or glory in Christ Jesus, and have no considence in the Flesh, Phil. 3.3.

Thus the whole of what the great Jehovah favs in Isaiah of himself, is interpreted in other places of Christ; and some Parts of that Discourse are most expresty and clearly appli-

ed to Christ as that Jehovah.

Several other Instances might be insisted on of this fort. You may consult at your Leifure, Pfal. 102. 25, 26, 27. apply'd to Christ, Heb. 1. 10, 11, 12. And Joel 2. 28 - 32. Interpreted of Christ, Als 2. 16, 17. --- 21. 33. and Rom. 10. 13, 14. And Ifa. 8. 13, 14 apply'd to Christ, Luke 2. 34. 20. 18. Rom. 9. 33. And Isa. 40. 3. apply'd to Christ, Matth. 3. 1, 2. and John 3. 28. And Jer. 17. 10. ap ply'd to Christ in Rev. 2. 23.

In all these, and divers other Places, the very same Things, which at one Time are un-

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deniably spoken of the only true God, so that none that reads them, where they are first mention'd, can doubt but they belong to the great Jehovah of Israel, are in other places interpreted to be spoken of Christ, as that Jehovah; and therefore, if we may believe God's own express Interpretation of his Word, Jesus Christ is, in his Divine Nature, Being or Essence, the only true or most high God. If we believe these Texts speak of that God in the Old Testament, why shou'd we not believe the same, when by the same Divine Authority they speak of Christ in the New?

This way of applying those Texts to the Obj. Son in some places, that were spoken of the eternal Father in others, confounds the Perfons of the Godhead, and makes them one Person as well as one Being, which is the Sabellian Error.

The Texts I have quoted from the Old Te- Anf. stament, as far as appears from the Places where they are first mention'd, speak of the one great Jehovah of Israel absolutely as God, in Opposition to all other Gods, without mentioning any one Person of the Godhead more than another; and if the New Testament applies those Texts to the Son, as the great Jehovah intended in them, we may very well rest in that Determination that they were indeed spoken of him, and had a special Reference to him, tho' without that Comment of the Scripture on it felf, we might have had more obscure Apprehensions of that peculiar Reference, as we have with respect to many other Passages of the Old Testament, which it has not pleased God to cast a Light upon in the New. What are we, that we should pretend to dispute a Point, which God himself

hath determin'd? Or fay that those Texts belong only to the eternal Father, when he

hath told us they belong to his Son? Moreover, as the Father and the Son have the fame undivided infinite Essence, I don't see but the very same Things may, on different Occasions. be ascrib'd to them both, without confounding their Personalities. For the divine Essence. which is common to them both, is the Ground of all Essential Attributions, and the Prineiple of all eternal Operations in both So that whatever is predicated of, or ascrib'd to one, as belonging to his Esfence, and not appropriately to his Personal Subfiftence, may be aferib'd to the other: And what is done at extra, or toward others, by one, may be faid to be done by the other. And this no more confounds the Persons of the Father and the Son, or makes them one and the fame Person, Joh. 16. than Christ did, when he faid, All Things that the Father hath are mine; and what things foever Chap. 5. he (the Father) doth, thefe also doth the Son likewife. And tho' this may feem strange to us, who can have no Instances in a finite Nature of two distinct Persons in the same individual Substance, and can't understand what an infinite Nature is; yet to help our Thoughts, we have Instances of Attributions of one and the same thing to different Persons, who are some way united. Particularly in the Case of joint Partnership: where the Stock, Trade, and Profits, being common to two or more, they all in that respect are One, and accordingly the Thingsof that Partnership are in common Language alcribed sometimes to one, and sometimes to another, and sometimes to all together; and what is perform'd immediately by one of them, is, on the account of their joint Partnerthip,

15. 19.

Thip, often ascrib'd to another, without confounding their personal Distinctions from each other. Why then may we not allow that the very same Things may be at different Times ascribed to two or three different Persons; and at other Times jointly to them all, as Subfistents in one and the same infinite Nature, without confounding their Personal Distinctions from each other ? The many Scripe tures that speak of the Son, as a really diffind Person from the Father, are sufficient to secure us from thinking like Sabellians, when we read likewise in Scripture of the Unity of both these Persons in other respects, and of the samenels of Attributions to them both. And finding so much of that Unity and Sameness of Attributions, as we do, is sufficient to seeure us from thinking like Arians, when we read of the real Distinction of their Persons.

And what I have here offer'd to this Objection may serve to answer all of the like sort, that any wou'd raise against some following Proofs of Christ's Godhead, to which I now

procede. Therefore,

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Secondly, Many places of Scripture do plainly Arg. 2. affert the real and proper Godhead of Christ, by giving him the same distinguishing Names and Titles, as are peculiar to the only true God.

The Term God is frequently used in an abfolute Sense, as the Denomination of the Godbead inclusive of all the Divine Persons of it,
and equally applicable to all and each of them.
And so 'tis generally to be taken when it is
descriptive of the only true God, in distinction from Idols. Thus in the 45th Chapter of
Isaiah we have heard 'tis to be understood of
the Son as well as the Father, when the great
E 4 Jehovah

Jehovah there declares, There is no God elfe be Ade me, a just God and a Saviour, there is none beside me ____ For I am God, and there is none else, verses 21, 22. The absolute use of the Word God is likewife often to be confider'd as the Denomination of the Godhead, when Christ merely as the Messiah is distinguish'd from it. In this sense Christ faid to his Disciples, Te believe in God, viz. the true God, believe also in me, viz. as the Messiah; for this is as necessary for you as your Faith in the true God it felf, John 14. 1. so John 17. 3. At other times the Term God is used as the Denomination of the Father, when he as the first Person is to be distinguish'd from the Son, or Holy Spirit, or from both. And it is very proper, that on such Occasions this Denomination should be apply'd to the Father, not only because he is the first Person in the Godhead, from whom the Son and the Holy Ghost derive their Personal Subsistencies in an inconceivable manner in the same Essence, but also because of the Part he bears in the Occonomy of our Salvation as he is that Person of the Godhead, who in a special manner is represented, as acting for the Deity, and afferting its Rights therein, And 'tis with respect to that Occonomy, that the Father is so often spoken of by the Name of God absolutely in the New Testament. And yet to shew that the Application of this Term in an absolute Sense to the Father don't exclude the Son from being as truly and really God as he, it is at other times, without any appearance of Metaphor or Inferiority, in as proper and absolute a Sense apply'd to the Son, as to the Father. Thus he is call'd God in the Singular number and absolutely, without any Limitation or Note of Inferiority, in Job. 1. 1.

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In the Beginning was the Word, and the Word was with God, and the Word was God. That this is to be understood in a true and proper Sense, is plain by the sameness of the Title that is given to him and the Father; and by the Eternity that is there ascrib'd to him, and by the Works of Creation, which are immediately after said to be made by him, v. 3. All things were made by him, and without him was not any thing made that was made; answerable to the Molaick Account of the Creation, In the Be- Gen. 1.1. ginning God created the Heaven, and the Earth. Hence Christ is said to be Emmanuel - God with Mat. 1. m; and God manifested in the Flesh; and God that 21; laid down his Life for m; and God that purchased 3. 16. the Church with his own Blood. At other times I John he is call'd absolutely the Lord, as the true God 3. 16. is usually call'd, And this Name of Christ is Acts 20. generally express'd in the New Testament by that very word, by which the Septuagint constantly render'd the Word Jehovah in the Old. I need not refer you to the Places where Christ is call'd by this Name; they are so very numerous as to make them obvious to every Reader of the New Testament. And to shew that this Title is given to Christ, not in a common or fubordinate, but peculiar and highest Sense, as to the only true God, he is stiled King of Kings, Rev. 19. and Lord of Lords; which is the very same Cha- 16. racter as the Apostle describes the only true God by, Who is the bleffed and only Potentate, the 2 Tim. King of Kings, and Lord of Lords; which by the 6, 15, Context may be apply'd either to the Father or the Son; And who can reasonably doubt but the only true God is spoken of, and described in his Nature and Supremacy by this lofty Character? Christ is King of Kings, and Lord of Lords, which shews that he, eflentially

fentially consider'd as to his divine Nature, is the bleffed and only Potentate, and that as God he cometh from above, and is above all; or 31. according to our Text, is God over all, bleffed for ever. Hence we find both Characters of Lord and God join'd together in Thomas's approved Confession of his Faith in him, saying, Joh. 20. My Lord, and my God. And he is call'd the Lord God of the Prophets; Rev. 22.6. The Lord God of the holy Prophets Sent his Angel to shew unto his Servants the things which must portly be done. This Lord God of the Prophets, that sent the Angel, was I think very plainly Christ, who fays a little lower, I Jesus have sent mine Angel to testify to you these Things in the Churches, v. 16. According to what was faid at the Beginning of this Book, that 'tis the Revelation of Jefus Christ, he sent, and signified it by his Angel to his Servant John, Chap. I. I. Tho' 'twas given by the Father to Christ in his Office-Capacity, as what he shou'd reveal to his Servants, yet twas Christ, and not the Father, that signify'd it by his Angel to his Servant John. And still further to shew that these Titles belong to Christ in their most true and proper Sense, he Tit. 2. is call'd emphatically the great God. Looking for that blessed hope, and the appearing of the great God, and our Saviour Jesus Christ, or the great God, even our Saviour Jesus Christ. For the Disposition of the Article in the Greek before the great God, as common to that and our Saviour, shews that both those Titles belong to one and the same Person, as that Form of Speech is commonly used, and often translated; particularly when the Father is call'd the God and

Eph. v.3. Father of our Lord Jesas Christ, which very Rom. 15. Phrase at other times is render d, God, even the 6. Father of our Lord Jesus Christ. So God, and

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our Father, at one time, is render'd God, even Gal.1.4. our Father, at another. The very same Difposition of the Article, and Form of Expression, is used in all these, and several other places, with that in the Text under Confideration; and why shou'd we not understand this as we do them, taking the last Title as exegetical of the first, or as denoting who was meant by the Great God, even our Saviour Jesus Christ? This is the most genuine and usual reading of that Phrase, and the Apostle's speaking of the appearing of this great God, determines us fo to understand it here: For he thereby evidently means Christ's Second glorious Appearance; and the Scripture never represents the Father, as the Person who will make that appearance, but constantly and often appropriates it to Christ, who will come in all his Glory, and in the Glory of the Father, and appear the second Heb. 9. time without Sin to Salvation. Tho' Christ will 28. come in his Father's Glory, as well as his own, yet 'tis not the Person of the Father, but of the Son, that will then come, and make his appearance. The chief Shepherd will appear ; I Pet. 5. and Christ who is our Life shall appear. Ten other Places might be added, in which that Appearance is appropriated to him. And this is the Person, that is stilled the Great God, whose appearing we are to look for.

Still further, to remove all Jealousy of any thing figurative or improper in these Appellations of Christ, he is call'd the true God, not a true God, as if there might be more true Gods than one, but by way of emphasis, the true God, as having the true and only Godhead in him. We, fays the Apostle, are in bim, that I Joh.s. is true, even in his Son Jesus Christ. This (or 20. he fros) is the true God, and eternal Life. This

Son

Son of God, whom he was speaking of, is the true God. The natural Order, and grammatical Construction of the Words, lead usto this Sense, and his joining the Title of Eternal Life with that of the true God, clearly Points us to Christ, as the true God here spoken of. For this Title, Eternal Life, is given to Christ as he in his Office-Capacity is the procuring Cause, and giver of it to us, and is descriptive of him in Distinction from the Father at the beginning of this Epistle. That which was from the beginning, which we have I Joh. I. heard, which we have feen with our Eyes, which we have looked upon, and our hands have handled of the Word of Life; for the Life was manifested, and we have seen it, and bear witness, and shew unto you that ETERNAL LIFE, which was with the Father, and was manifested to us. All these Expressions shew 'twas that Christ, whom the Apostles heard and conversed with on Earth, who is call'd Eternal Life, and distinguish'd from the Father by that Name; who is also in the third ver. diftinguish'd from him by the Name of his Son Jesus Christ. And as the Apo ftle began this Epistle, so he ends it with these Titles of Christ, his Son Jesus Christ, and Eternal Life, and inserts between them, This is the true God, that we might be fure not to mistake, who he means thereby. I know no other Sense that can be put upon these Words, without the most apparent Force, or extravagant Figures; and therefore if the plainel Words, taken in their genuine Sense and Connection, are of any weight with us, Jesus Christ is declar'd to be the true God, to theexclusion of all inferiour Notions of his Godhead, as if it was really different from that, which is the only true One, But

But Christ seems to speak contrary to this, O'si. t. as if not he, but only the Father, is the true God, when he says, This is Life eternal, that Joh. 17. they might know thee, the only true God, and Jesus 3.

Christ, whom thou hast fent.

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Eternal Life is evidently to be understood Ans. differently here from what it is in the Epiftle of John. For there 'tis descriptive of a Person, viz. of Christ, consider'd as the Cause or Author of eternal Life; and here tis descriptive of the Effect of our Knowledge of the true God in his Nature, and of Jesus Christ in his Office. And accordingly the Term God must in this place be understood of God essentially consider'd, that he only is the true God in opposition to all false Gods, and not exclusive of the Son or Holy Ghost, but inclusive of them, as Divine Persons with the Father in the same Godhead. So the True God is plainly to be understood in I Thef. 1. 9. The Heathen there spoken of were turn'd from 1dols to Christ as well as the Father. And the word only, in feveral Instances that might be given, don't exclude others in Conjunction, or of the same Consideration with him that is spoken of; but only others of a different Confideration from him. Thus when God faid, Surely there shall not one of these Men of this evil Generation fee the good Land, - fave Caleb, Deut. 1. 35, 36. this is not exclusive of Joshua, who was a Man of the same excellent Spirit with Caleb, and faw the good Land with him, Numb. 14. 30. So when the Son is said only to know the Father, and the Father the Son, Mat. 11. 27. that don't exclude the Holy Ghost from knowing them; for the Spirit searches all things, yea, the deep things of God, 1 Cor. 2. 10. And. in two or three Verses before the Text under confideJoh. 16. consideration, Christ says to his Disciples, to said be scatter'd every Man to his own, and shall leave me alone: But his being alone was not exclusive of the Father, as he explains it in the next Words, and yet I am not alone, because the Father is with me. See also this manner of Speech in John 8. 9. and 1 Cor. 2. 2. and Gal.

16a. 45. In this Sense the Great Jehovah is God, and there is none beside him; and he spreadeth out Job 9.8. the Heavens alone. Which, as you have heard, is applicable to the Son as well as the Father, and to neither of them exclusive of the other, but only of all other pretended Gods, that are not really by Nature the true God.

Furthermore, Christ in the place under Consideration, speaks of himself in distinction from the only true God, not with respect to his own Nature, as God; but with respect to his Office-Capacity, as he intimates by adding these Words, Whom thou hast sent, viz. to be a Mediator and Saviour, the Knowledge of whom, as such, is as necessary to eternal Life, as the Knowledge of the true God in distinction from Idols. Considering this Text in this Light it perseasly agrees, and as far as I see it can't otherwise agree at all, with what the Writer of this Gospel asserts in his Epistle, that this (Son of God) is the true God, as well as the Father.

Obj. 2. Is it farther urged, that Christ is distinguish'd from the one God, viz the Father, by the Apostle Paul, who says, To us there is but

1 Cor. 8. one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom an all things, and we by him.

Anf.

'Tis very plain that the Apostle in this place is speaking of God in Opposition to Idols; For he had lay'd down this Position, We know

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that an Idol is nothing in the world, and that there I Cor. 8. is none other God but one. And he goes on to 4. prove this Affertion in the following Verses; For the' there be that are called Gods, whether in Heaven or in Earth, as there be Gods many, and Lords many ; But to us there is but one God, &c. and one Lord Fesus Christ, &c. Now to suppose that the Apostle by one Lord, meant one Subordinate inferiour God distinct in Nature from the one Supreme God, wou'd be to suppose him to overthrow his own Argument, or to prove that there is but one God, because there are two; one Supreme, and another Subordinate; and at the same time to have given the Heathens a strong handle to defend their Idols, and their Worship of them. For they, many of them, believ'd there was but one Supreme God, but likewise tho't Divine Worship was due to some inferiour Deities; and therefore, if Christ was not truly the most high God, and yet is to be worship'd, as most of the Oppofers of his Godhead allow, this wou'd rather confirm than confute the Heathens Opinion, that inferiour Deities may be worship'd.

v. 6.

But suppose the Apostle here to speak of the one God, according to two different Manners of Subfistence and Operation, viz. the Father, the Cause of whom are all Things, and the Son, the Cause by whom are all Things, the Father working by the Son according to their Order of Personal Subsistence in the Godhead, and so he argues suitable to his Design of proving that there is no other God but one, and that

all inferiour Deities are Nothing.

And admitting that he here alludes to the way of the Heathens, who worship'd one Supreme Deity by other Inferiour Deities, as a fort fort of Mediators, then his Argument fo far forth respects merely Christ's Office, as he is the only Mediator between the only true God and fallen Man, which God is characterifed by the Father, because Christ mediates with the Godhead in the Person of the Father. And fo the Apostle says nothing directly of what Christ is in his Nature, consider'd abstractly from his Office; only in his Description of him, he gives him the Title of Lord, which answers to Jehovah, and ascribes the same works to him as to the Father, which was enough to secure his Character, relating to his Original Nature, as the true God equally with the Father, whilst he was speaking of him, as in Office inferiour to the Father.

Thus notwithflanding these Objections, or any of the like fort, we may abide by those Scripture Appellations of Christ, which in an absolute, proper and supreme Sense, give him the Title of God; as very good Proofs that he is, what he is likewise afferted to be, the rue God.

Yea, furthermore it seems to me, that he is the Person spoken of; whom the Apostle Jude calls the only wife God. Now unto him that it Jude-24, able to keep you from falling, and to present you faultless before the Presence of his Glory with exceeding Joy; To the only wife God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever, Amen. By the most natural Construction of these Words, 'tis the same Person that is spoken of in both these Verses. And he is here call'd God our Saviour, which in New Testament Language is most commonly a descriptive Character of Christ.

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And he feems to be the Person chiefly spoken of in the foregoing Context. The Disposition of the Article leads us to render v. 4. denying the only Lord God, even our Lord Jefus Christ. which is call'd in a parallel Place, denying the 2 Pet. 2. Lord that bought them. Christ is likewise repre- 1. fented as one that will come with Ten thousand of his Saints to execute Judgment upon all, V. 14. 15. And Believers are exhorted to be looking for the Mercy of our Lord Jesus Christ to eternal Life, v. 21. Accordingly in v. 24. The Prefence of his Glory may refer to the glorious Appearance Christ will make in his coming to Judgment; and his keeping us from falling, and prefenting us faultless before that Presence, may respect his Mercy to eternal Life, which we are to look for. And so these Words seem most naturally to relate to what was undoubtedly faid of Christ in the foregoing Context.

And the Work here afcribed to him, is in other places represented as the special Work of Christ, who as the Saviour of the Body loved the Church, and gave himself for it, that he Eph. 5. might fanctify and cleanse it - and present it to 23, 25. himself a glorious Church, not having spot, or 26, 27. wrinkle, or any such thing; but that it should be holy, and without Blemish. But nothing of this kind is ever ascribed to the Father. And therefore Christ is the only wife God here spoken of, exclusive not of the Father and the Holy Ghost, who are other Persons in the same divine Essence with him, but of all that are not by Nature God.

I will add but one Name or Title farther, which is given to Christ, and that is Jehovah. This is the peculiar incommunicable Name of the only true God, and is never given to any but him, as is positively affirm'd in Psalm 83.

18. Thou, whose Name ALONE is Jehovah art the most high over all the Earth. However others may in Metaphorical inferiour Senses bear some other Names that belong to the true God; yet he alone will have the Name of % hovah as his peculiar, and none but himfelf shall be call'd by that Name, because that Name is expressive of his Nature, as it signifies Being absolutely without Limitation. Hence Isa.42.8. fays he, I am the Lord, [Heb. Jehovah] that is my Name; my Glory, viz. of this my Name, as it may be understood, will I not give to another -- And yet this Name Jebovah is given to Christ, and therefore he, together with the Father, must be the true and most high God, whose Name alone is Jehovah, and who will not give it to another. Christ is call'd by this Name, not only in those several places that have been recited, wherein that which at one time is spoken of the only true God, under the Title of Jehovah, is at another apply'd to Christ, who is declar'd to be the Jehovah there meant: But he is more obviously to every ones apprehension call'd by this Name; Za. 2. 8 ___ 13. Thus faith the Lord of Hofts, after the Glory hath he fent me to the Nationsand ye shall know that the Lord of Hosts hath fent me. Here both the Sender and the Sent, which clearly fignifie the Father and the Son, are call'd Jehovah of Hosts; and so it follows in the next Verses : Lo I come, and I will dwell in the midst of thee, Saith the Lord, [Heb. Jehovah] — and thou shalt know that the Lord of Hosts hath fent me unto thee. And the two next Verses seem most naturally to relate to Christ too, where he is again call'd that Jehovah, who is raised up out of his holy Habi-

tation, respecting, as I conceive, his Incarna-

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tion for the Redemption of Israel At other times he is call'd Jehovah our Righteon nels, Jers 23. 6. And again in Chaps 338 16 where speaking of Jadah, 'tis said, She shall be called the Lord our Righteousness : But tis generally agreed that this is a very odd Translation of that Text, which ought to be render of He who shall call her, is Jehovah our Righteousness. And so the Lord, or Jehovah our Righteouf nels, is descriptive of Christ by that Names which 'twas faid in the 23d Chapter he shou'd be call'd by. He is likewise call'd Jebovah in Gen. 19. 24. and Isa. 40. 3. compar'd with Luke 3. 4. And in all these Texts where the Angel of Jehovah is call'd Jehovah, which can relate to none but Christ, the Angel of the Covenant. 'Tis likewise very probable that all those Places, where Jehovah is represented in the Old Testament, as making a visible Appearance, and speaking audibly, are to be understood of Christ, and to be consider'd as so many Hints and Prefigurations of his future Incarnation *.

Thus the Names or Titles of the only true God are given in a proper sense to Christ; and some of them are so peculiar to God that they can be given in no sense at all to others. And sure since our blessed Lord is frequently stilled in Scripture, Lord, and God, The Lord God of the Prophets, King of Kings, and Lord of Lords, the great God, the true God, the only wise God, God over all blessed for ever, and Jehovah, he must needs answer these high Titles, and be

לה יהוה עדקנו זה אשר יקרא ל

^{*} Vid. The true Scripture Doctrine of the Holy Trinity by an Anonymous Author. Printed for George Straham, at the Golden-Ball in Cornhill.

by Nature true and proper God. To suppose otherwise, is to suppose that these highest Titles, peculiar to the only true God, are apply'd to Christ without their Meaning, to a muse or deceive, and lead us into Mistakes, but as that wou'd be Blasphemy once to imagine, so the Names given to Christ shou'd stand in our Thoughts for the Things they are the Signs of, and command our Belief, that he really is what they declare him to be, the great and true God, God over all blessed for ever.

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I bus the Names or Titles of the entrine but are given in a proper fendero Circle; and one or them are to a miles to Coc charthey are to wenter the others. And AOM R. B. Cock of the control of the distributes of the control of the distributes.

me Prophers. King or Kings, and Lond of Conditing great God, the conditions the reason well to a before at high or condition year who he and needs answer these migh Titles, and he

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Christ came, who is over all, God blessed for ever. Amen.

Am proving that Jesus Christ is, in his Original Nature, the true and most high God.

And the third Argument I shall advance to this purpose is this:

Thirdly, The Scripture describes our Lord Jesus Arg. 3. Christ by the true Nature and essential Properties of the only true God.

By the Nature and Properties or Attributes of God, I wou'd not be understood to mean Things really distinct from one another in God; For I take them to be in themselves one and the same divine Essence, consider'd under different Views. And therefore I use those Terms only to express what God is according to our impersect way of conceiving of him,

If then not only the peculiar distinguishing Names and Titles of the only true God, but likewise the Nature and essential Properties of that God do indeed belong to our Blessed Lord, he can't but be, as to his Nature or

Essence, that only true God. As he that hath the true Nature, and essential distinguishing Properties of Man, is in the properest sense and real Man; so he that hath the true Nature, and essential distinguishing Properties of the only true God, is in the properest sense the true and real God. 'Tis the greatest absurdity and contradiction in Terms to suppose otherwise. Now the Scripture assures us, that Col, 2.9 in Christ dwells all the Fullness of the Godhead bodish, or substantials. The Godhead, that is

the Nature or Essence of God, yea, all the Fullness of the Godhead, which takes in all its essential Persections, Glory, and Blessedness; this not only dwelt, but dwells, that is, abides constantly and for ever, not only with him, but in him. So that he has the same Fullness of the Godhead in himself, as the Father has, which speaks him to be persect God in the same Nature and essential Properties equally with the Father: And this is in him bodily, or, as it is to be understood, substantially, or really, in Opposition to significantially, thereby denoting the real proper Inhabitation of the Godhead in its Personal Union with the Human Nature

of Christ. Thus in this very Chapter Body is opposed to Shadow, where tis said, in oppo-

fition to Mosaick Ordinances, Which are a v. 17. Shadow of things to come, but the Body is of Christichat is, the substantial Reality of Gospel Mysteries is in Christ, in Opposition to the Shadow of them in the Law. So Christ in the same Reality, in Opposition to the figurative Representation of it by the Shechinah, hath all the Fullness of the Godhead, the Divine Nature, with all its essential Attributes, dwelling or abiding in him by Personal Union with his human Nature, which well agrees with what himself said,

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said, All things that the Father bath are mine. John 16. Accordingly all those Things that go into our 15. Notions of God, and make up the best Description we can have of him in his Nature and effential Attributes, or of what he really is, are throughout the Scriptures ascribed to our Lord Jesus Christ. And how shall we know who is God, but by the Description his own Word hath given of him? This Description of God is very well form'd out of the Scripture, and put together in the Affembly's Catechism, in answer to the Question, What is God? And it runs thus: God is a Spirit, infinite, eternal, and unchangeable in his Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth. This has been generally thought to be a good plain Scriptural Account of what God is, according to our Capacities of conceiving of him: And I shou'd not for my part stick to own that he, to whom this Description in all its Parts agrees, is the only true and most high God. And because this Description of him is very familiarly known to most of us, I shall therefore go thro' it, and briefly shew that all its Parts agree or belong to Christ, as he is described in the Word of God, fore,

a Spirit. If all the following Parts of this Defcription belong to him (as I am to shew they do) that is sufficient of it self to prove that he is a Spirit; for the Things therein spoken of, are absolutely incompatible to any but a Spirit. But I think several Passages of Scripture directly witness to his being a Spirit: So his Divine Nature seems to be call'd in Mark 2. 8. and immediately when Jesia perceived in his F 4

Spirie that they fo reason'd within themselves, he I faid unto them, Why reason ye these things in you Hearts ? This Perception of their inmol Thoughts or Reasonings of their Hearts, is most properly to be understood of his Divine Nature as the Principle of it. Accordingly Mat. 9. the Evangelist Manthew expresses this Case by bisknowing their Thoughts, and faying, Wherefore . 4. think ye evil in your Hearts ? Which he fpeak in such an absolute manner, as shews it was by his divine, Nature that he fo knew their Hearts, for that Knowledge is peculiar m God only, as may be feen anon. So likewife he was justified in or by the Spirit, which is I Tim. fooken of in distinction from his Human Na 3. 16. ture, mention'd in the foregoing Claufe, and imports his Divine Nature, by which he wrought Miracles in his Life, and raifed him-Rom, I. felf from the Dead, and so was justify'd or declared to be the Son of God with Power, according to the Spirit of Holiness, or Divine Nature, in v. 3. Opposition to what he was, as made of the See 1 Pet. 3. of David according to the Flesh, And hence he was faid to be put to Death in the Fleft, but quie ken'd by the Spirit, or his Divine Nature, by John 2. Joh. 10, which in three Days he raised up the Temple of hi Body, and had Power to take his Life again. 18. 2. He as a Divine Spirit is INFINITE in hi Being, or He is an infi se Spirit; not limited to, or circumscribed in a place, as his Humas Nature is, but filling Heaven and Earth with his Presence. When he was only on Earth, a to his Human Nature, he was at the same time in Heaven by his infinite Essence as God, cal John 3, ling himself The Son of Man, which IS IN HEA 13. YEN, and often speaking of Heaven, as the

Place of his then present Being. Where I am John 12, 26. and 17. 24. And now he is it

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Heaven, as to his Human Nature, he is likewife on Earth by his Divine Nature, even in all Places at once, wherefoever his Ministers, or any Affemblies of his People are engaged in religious Worship, having faid to the first, stated Lo I AM with you always to the end of the World; Mat. 20. and to the others, Where two or three are gathered 28. together in my Name, there AM I in themidft of them. Chap.

3. He is ETERNAL in his Being, and so infi- 18. 20. nite in Duration as well as Effence. He had neither Beginning of Days, nor End of Life, as Heb. 7. was shadow'd out by Melchizedec, his Type. 3. He existed before Abraham, yea, before every thing elfe; for he is before all things. But this Col. 1. has been sufficiently proved by several other 17. Scriptures under the first explaining Proposition. The last was the control of the control of

4. He is unchangeable in his Being. This Christ afferts of himself with the strongest asseveration; Verily, verily, I say unto you, before John 8. Abraham was, I AM. He evidently speaks 58. this of himself, as one greater than Abraham, that had a real Existence before him; tis mean triffing to understand it otherwise. And Christ 84.70% don't say before Abraham was, I was, but I AM, denoting his eternal permanent unchangeable Existence, both before and after Abrabam; or that as to his Divine Nature, he is ever and unalterably the same, and challenges the same Stability and Necessity of Existence, as the great Jehovah of Israel did, when he call'd himself by this Name, I am that I am, Exod. 3. and I am, This Title Christ assumes to him- 14. felf, not merely as the Father's Name in him, but as his own Name that belongs to, and is descriptive of himself, who, and what he is, in his Being or Essence, the true I AM, or unchangeably existent One, as well as the Father.

ther. Hence the very same unchangeableneli is afcrib'd to the Son, as had been afcrib'd to the Great Jehovah of Ifrael. Thou Lord in the Beginning bast laid the Foundation of the Earth 10,11,12. and the Heavens are the Works of thine hands. They fall perif but thou remainest, and they all Shall wax old as doth a Garment, — but thou art the same, and thy Years shall not fail. The whole Tenour of the Context, both before and after these Words, plainly shews they relate to Christ; and they are a Description of the eternal Sameness and Immutability of his Being, in the same lofty Terms as the unchangeableness of the only true God is defcrib'd in, in Pf. 102. 25, 26, 27. from whence Heb. 13. this is quoted verbatim. Jesus Christ is the same 8. Yesterday, to Day, and for ever. If he is so in the Efficacy of his Office, he must needs be fo in his divine Person, on which all that Ef-Col. i. ficacy depends. He not only was, but is before all things, which denotes the unchangeable Permanence of his Being, that he is, what he always was, and will be. Hence he faid Rev.1.8. of himfelf, I am Alpha and Omega, the Begin ning and the Ending, - which is, and which was, and which is to come, the Almighty. Some of these are the very same Expressions that are used of the Father, ver. 4. bespeaking him to be from everlasting to everlasting immutably the same. And that this 8th Verse, which I have recited, is spoken of Christ, appears both from what goes before and follows after it. In the next preceding verse Christ is describe in his appearance to Judgment. Behold he cometh with Clouds, and every Eye shall see hims &c. Immediately upon this 'tis added, to strike us with the greater Awe at the Thoughts

of his Judgment, I am Alpha and Omega, the

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beginning and the ending, faith the Lord the Almighty. And in some following Verses, Christ is represented as speaking of himself in some of the very same Characters, Saying, I am Rev. 1. Alpha and Omega, the first and the last. - Fear 11, 17, not, I am the first and the last; I am he that he 18. weth and was dead, and behold I am alive for e-100 vermere ; which can be meant of none but Christ, and shews 'twas he that call'd himself Alpha and Omega, &c. in the 8th Verse. Buc that which feems to me to put the Case bea youd fair Dispute is, that it is Christ, and not the Father, who speaks, or is personated in speaking, thro' this Book of Revelations, and Jua Alpha and Omega are constantly used by him, as his special diffinguishing Denomination in the beginning of this Book we are told, This is the Revelation of Jesus Christ and Chap. 1. be fent, and fignify d it by his Angel to his fervant 1. John. And at the close of the Book, Christ talls himself Alpha and Omega, and adds, I Chap 22 Jesus have sent mine Angel to testify to you these 13. 16. hings in the Churches. Tho' feveral things are aid of the Father in this Book, yet I can't find that he ever calls himself, or is call d Alpha and Omega; or that he is ever represented as peaking at all in any other parts of it; which makes it highly irrational to suppose him to be the Person speaking of himself under this Character here. The only place elfe, I think, that looks disputable, is Chap. 21. 5,6,7. and even there, it hath been upon good Grounds most commonly understood to be Christ, and not the Father, that speaks; For it was he that there said to John, Write, and said to him, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is a-thirst of the Fountain of the water of Life freely. thefe

these Things belong to Christ, and most of them, if not all, are in other places so peruliarly, and in fo distinguishing a manner apply'd to him, that one wou'd think it impos fible to mistake him under this Description on the five and the til the last bear took out one

Obi.

- And whereas it may be objected, that he who here speaks, spoke of himself in the beginning of the 5th Verse, as he that fare of the Throne, and Said, Behold I make all thing new; and in the 7th Verse said. He that over cometh shall inherit all things, and I will be his Gal. and he shall be my Son; which seems to be Language peculiar to the Father.

This don't make fo ftrong against, as the other Characters make for our understanding

Christ to be the Person here speaking. For Christ is often described as fitting on his Three for Judgment; and the foregoing Chapter concluded with a Representation of that Judg ment; and the making all things new, is spoke of, as Christ's special Work, in 2 Pet. 3. 10,13 He is likewise said to give Believers Power to become the Sons of God, John 1. 12. But the Truth is, that this place in Revelation don't so much relate to their adoption it fell as to the glorious Manifestation of it, in all the Honour and Blessedness that belongs toil And this the Scripture every where affigns to Christ, as his proper Work. And this promit to him that overcomes, is the same in Substance and Meaning with all those mentions in the 2d and 3d Chapters, where 'tis undenable that Christ makes them, and speaks of himself as the Person that will write the Name

of God, and his new Name on him that overcome, and will grant him to fit with him in his Throw, and advance him to all the glory contain'd in

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the rest of those Promises. See Chap. 2.7, 11,

17, 26. and Chap. 3. 5, 12, 21.

Upon the whole then, fince Christ, and not the Father, doth by way of peculiarity call himself Alpha and Omega; and fince he, and not the Father, speaks throughout this Book, it is a convincing Evidence to me, that he is the Person, who in the place under Consideration says, I am Alpha and Omega, the beginning and the ending,—which is, and which was, and which is to come, the Almighty; and so he as well as the Father is permanently and everallingly the same.

Thus Jesus Christ, as to his Divine Nature, is a Spirit, infinite, eternal, and unchangeable in his Being. And I proceed to shew, that he is infinite (which includes his being eternal, and unchangeable) in the other Attributes ascrib'd to God in the Remainder of this Account of

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5. Christ is infinite in WISDOM. He is said to know all Men, and all Things, without the Jesus did not commit himself soh. 2. least Limitation. to them, because he knew ALL MEN, and needed 24, 25. not that any should testify of Man; for he knew what was in Man. And now are we fure that thou knowest all things by this we believe thou Joh. 16. camest forth from God, viz. in thy Divine Na- 30. ture by eternal Generation; for they herein take up Christ's own Expression in the last Words he had spoken, when to distinguish his Eternal Generation from his Temporal Incarnation, he said, I came forth from the Father, adding as a thing distinct from that, and am come into the World. To return, Peter appeal'd to him, as to the Omniscient God; Lord thou Joh. 21. knowest all things, thou knowest that I love thee. 17. This Knowledge of all Things, and particular-

ly of our Hearts, is confin'd to God only. his Peculiar. For thou, fays Solomon, speaking the great Jebevah of Ifrael, then ONLY kno 8. 39. the Hearts of all the Children of Men. And t Jehovah himself claims this Knowledge, as h own fingular Prerogative. I the Lord feare the Heart, and try the Reins; which he speak in direct Opposition to the absolute Imposibility of any other's knowing the Heart, a the foregoing Verse shews, Jer. 17. 9, 10. And yet we are affored that Christ had this very Knowledge; He knew what was in Mon He inspects all Mens Hearts, he knows then Mat. 9. Thoughts, and the inward Reasonings of their Mark 2. Hearts. Yea, he knew before-hand, what wou'd be the particular Inclinations of Perfon Hearts, before those Inclinations sprung up, or were form'd in them. For Jesus knew From John 6. THE BEGINNING, who they were that believed not 64. and who should betray him. And when Peter had present strong Resolutions in himself not to forlake Christ, and boldly avow'd them to him, faying, Tho' all shall be offended, yet will me Mark 14. I-If I shou'd dye with thee, I will not den thee in any wife. Likewife also said they all; yet 29, 31. Christ at this very time knew that all the rel of his Disciples, and Peter with them, would v.27,30, drop their Resolutions, and basely defert and 50,68, deny him, as he then told them; and the E-70,71, vent proved. He knew all the Principles of their Hearts, and in what way and manner they wou'd vilely exert themselves contrary to their then present Sentiments and Dispostions. He hath likewise a perfect Knowledge of all Hearts on Earth, now he is in Heaven and hath left this peculiar Prerogative of the Godhead so clearly on Record, as pertaining to himself, that it is become a common Prip

ciple

ciple of Faith, and a known Maxim in all the Churches : For, says Christ, all the Churches Rev. 2. shall know, that I am be, who searcheth the Reins 23. and Hearts, and I will give unto every one of you according to your works. How exactly doth this affert that Prerogative to be Christ's, which the great Jehovah claim'd as peculiar to himfelf in the same Form of Expression, Jer. 17. Yea, so infinite is Christ's Knowledge, that he, and he only, exclusive of all other Beings, knows the Father, in the same manner as the Father knows him; which shews, that his Understanding as God is equally infinite with the Father's. - No Man knoweth the Mat. 11. Son, but the Father; neither knoweth any man the 27. Father, save the Son, and be to whomsoever the Son will reveal him. And tho' Christ says in the foregoing Words, All things are delivered to me of my Father, and so intermixeth, as usual, his Office-Character with his highest Character as God; yet this his Knowledge of the Father is to be consider'd as the Foundation, and not as the Effect of that Office-Character; And so John the Baptist represents it, when he lays Christ's Knowledge of the Father on his being his only begotten Son, and as fuch acquainted with his Secrets, and capable of revealing them. No man hath feen God at any John t. time; the only begotten Son, which is in the Bosom 18. of the Father, he hath declared him. And Christ speaking of himself says, Not that any man bath Chap. 6. Jeen the Father, Save he which is of God, he hath 46. seen the Father. And as the Father knoweth me, Chap. even so know I the Father. But it may be said, Christ denies that he Obj.

But it may be said, Christ denies that he had all Knowledge; for he spoke of himself, as not knowing the Day of Judgment, Mark

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Tis impossible that this should be true Christ, in that consideration of him as God which we have been speaking of. For the infinite Knowledge we have heard he hath, a fuch, absolutely excludes this Ignorance; and therefore, Christ must be here understood to Speak of himself as Man; and so the Context leads us to understand him. For he there speaks of himself as the Son of Man, and in his Judicial Character in Human Nature. The ball they fee the SON OF MAN coming in the Clouds with great Power, and Glory, and the shall he fend his Angels, &c. ver. 26, 27. And in the next verfe but one after the place objected, THE SON OF MAN, is as a Man takin a far Journey, &c. v. 34. And that Christin creased in Wisdom and Knowledge as Man, and so hadnot all Knowledge in that Confideration of him: And that this is no way inconfiller with the Perfection of his Godhead, wa thewn in the Explication of the Doctrine.

It may be further objected, that Christ de clar'd he spoke these things to others, which he had heard of the Father, John 8. 26, 21 and therefore he was not of himfelf Omnife ent, but derived all his Knowledge from the Father. But'ris plain from the Context, the Christ speaks this of himself in his Office-Co pacity, and of the Commission he therein to ceived of the Father about the Things he that Office should reveal. Accordingly faid to his Disciples, All things that I have hear of my Father, I have made known unto you, Jon 15. 15. which can relate only to the Commi fion he had receiv'd, as to the Truths he should reveal to them whilst he was with them. I 'twou'd be the greatest absurdity to imagin

hat Christ acquainted them with every par icular which he knew about the Father and Il Things as himfelf, and therefore this is no Objection against his Original absolute Om-Estate of tooler of the me of the colors of the

6. He is infinite in Powan: Omnipotence is the Son as well as the Father. Hence be is alled the mighty God in Ifa. 9. 61 and absolutely he Almighty [twarrengires] in that Description n of him in Rev. t. 8. which I think I have roved with convincing Evidence, belongs to im; and I don't fee why we may not underand him to be meant by the fame Appellatin of the Almighty, Rev. 13. 4 and 16. 7, 14 the first of these Places being a part of the ong of the Lamb; and all of them exprefng fuch works, as do in a special manner beong to him. Nothing is too hard for him to o. --- But this will fully appear, when I ome to speak of his Works, as another Proof f his Godheadol bas Two with

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7. He is infinite in HOLINESS. This is very vident from that folemn adoring Proclamatin of it by the Angels, which the Prophet faiah heard, when he faw Christ's Glory. they cry'd one to another, and faid, Holy, Holy, Isa. 6. 3i Holy, is the Lord of Hofts. And that this retes to Christ I have already shewn from the iterpretation which the Scripture it felf has iven of it. Accordingly the Psalmist speaks f the Purity of Christ's Nature, and of the estitude of all his Administration. Thy Throne, Plat. 45. God, is for ever and ever, the Scepter of thy 6, 7. lingdom is a right Scepter. Thou lovest Righteouses and batest Wickedness. Which are Phrases uch of the same Import with those that are fed to express the great Jehovah's infinite

Holinels,

Plal. 5. Holinels, Thou are not a God abat high please 4, 5. In wickedness; neither shall with deal with the Thou batest all workers of Invanis. An

Hab. I. Thou hatest all workers of Iniquity. An Thou are of parer eyes than to hehald will a said on iniquity: 11 Son Chaile again

Dan. 9. spoken of, as The most Holy, and by way 24. Emphasis, as he that is Holy. These the Rev. 3.7. faith he that is Holy. that hath the Ky

David. And I see no Reason why the To of the Holy One of Upael, which is so freque by given to God in the Old Testament, and the several Instances of ity be innerely of Christ, particularly when it is joined (a often is) with the Characters of Israel's seand, Savidur and Redormer, which in them proper and explained Sense of the New Tell ment, belong to Christ, who by may not pecularly is called the Husband and Saviour of the Church, which the redeemed with his of Blood. And the Apostle Peter rall'd him way of Eminence, The Holy One. Te deny to Holy One and the Just, and so did the Apost

Act. 3. Holy One and the Just, and so did the Apollo.

John when he faid, he base an audition from Holy One, I John 2. 20. and the eyth Vallews, that the Holy One was Christ. And what is called the Song of the Lamb, is dow'd to speak of him (as is most reasons to suppose) he is there called the Lord, the only is Holy, Rev. 15.4. which bespeaks him be Infinitely, Originally, and differnially.

as well as the Father, propose A . i lo m

the Holy One, but also with the same in mence The Just, as he is still in the place alleged from the Acts. He is likewise call a Just God and a Saviour, Isa. 45. 21. whe has been shewn to be interpreted of Christine New Testament. He loves Rightens

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nd executes Judgment on his Enemies Year 2000 e is the Judge of the whole World. And fall not the Judge of all the Enth do right on the Judge of all the Enth do right on ions is luch, that there can be no Untighted winels with him. Hence he is called The Land, he righteous Judge, who will give a Grown of Righteouluels to all them that love his appearance of 2 June 4. 8. Twas likewife his inchinge Righteenines, and his Love to it, as well a its Love to his People, that made him to ree and ready to fall in with his kather's Will, in coming to fulfit all Rightenum's, and to fee up himself a Sacrifice to fatisfy Divine ultice, and thereby to bring in an everlalling Rightepulnels, that God might be glorious in his Grace, in inlight Rom. 3. is Julius has helieve in Jelan. He delighted 25, 26. o do this Will of God because his Law and is Rightepusnels were within his Heart, as wha e could not but approve of and be concern-Measures or Bounds Goodness and 196

on He infinite in Goodness, This apear d in his giving Being to all Creatures of ird, and daily discovers is self in his Presen ation of them, and doing them Good in the onstant Course of his Providence, which may e thewn hereafter to be Acts performed by er at Him; and these Things are spoken of as the Demonstrations of God's infinite Goodness. Thou art good, and doft good, and The Earth is all of the Goodness of the Lord But the most & 33.50 fignal Proof of Christ's Goodness lies in the Work of Redemption perform'd by him. This the Scripture every where speaks of as an Act of the highest infinite Love, Grace and Mercy to sinners, and that particularly as it was managed by our Lord Jefus Christ. For ye

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2 Cor. 8. know the Grace of our Lord Jefus Chrift, that the be was rich, yet for your fakes he became por that je thro, his poverty might be made rich. An how he, who was Rich, thus in his Grace b came poor for our lakes the time Apollle prefents, Who being in the Form of God, thou Phil. 2. it not Robbery to be equal with God; but me 6, 7, 8. Bimfelf of no Reputation, and took upon bim form of a Servant, and was made in the like of Men; and being found in fashion as a Man, humbled himfelf, and became obedient to De even the Death of the Cross. O what a shi pendious Instance of Love and Grace w this, that to infinitely glorious and excellent.
One thou'd fubmic to such a low debated Sta and to fuch exquisite reproaching fuffering tures as we are ! fore we may well fay, w I John the Apostle John, Hereby perceive we the Love God; because he laid down his Life for m. He is Goodness, Love, and Grace Beyond Measures or Bounds. Goodness and Lo which when learth'd into with the unio Penetration and Enlargement of Mind, spre infinitely higher, deeper, and wider than o Gralp, and calls for farther Defires, that may be able to comprehend with all Saints, what Eph. 3. the Breadth, and Length, and Depth, and He 18, 19. and to know the Love or Christ, which p

18, 19. the Breadth, and Length, and Depth, and High and to know the Love of Christ, which part of the Knowledge. After all Comprehension fome of its Effects, its Incomprehensible it felf; Hence he hath the highest Doxological Ascriptions of praise on that Account.

Rev. 1. him that loved us, and washed us from our sind so, 6. his own Blood, and hath made us Kings and Proto God and his Father, To him be Glory and Deminion for ever and ever. Amen. And the effectual Application of Christ's Redempto

to us is a farther Demonstration of his infinite Grace. It is through the Grace of the Lord Je-fus Christ, that we under the New Testament Dispensation shall be saved, even as they under the Old, Acts 15. 11. And the Apostle Paul acknowledg'd with respect to himself, that the Grace of our Lord was exceeding abundant with Faith and Love, which is in Christ Jefus, he working those saving Graces in him, I Tim. 1. 14. And he pray'd for the Theffalonians, that God would fulfil all the good Pleasure of his Goodness, and the work of Faith with Power : that he Name of our Lord Jesus Christ might be glorify a in them, and they in him, according to the Grace our God and the Lord Jesus Christ, 2 Thet 1. he Father and Christ as equally the same in hat work, fo as to Reflect the highest Glory of Goodness on Christ's Name; hence The Grace of the Lord Jesus Christ is usually join'd with the Love of God the Father in the Apotolical Benedictions and Prayers; and Appliations were made to Christ, equally with the Father, for Grace, Mercy and Peace to be given o the Churches, as is familiarly known, and nay be feen at the Beginnings and Ends of nost of the Epistles. Sure nothing can be a reater Demonstration of Christ's infinite Goodes than these Things. The Praises of it reound through Heaven and Earth, and are lentifully displayed throughout the Gospel,

It may be urged, Christ disowns that the Character of Good in a supreme Sense belongs o himself, when in Answer to the Young Man, that came to him, and called him Good Master, he said, Why callest thou me Good? there Mat. 19. s none Good but One, that is God. By which he

cems to deny that he is that God.

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Anf.

Tohn so. 11, 14.

The plain and natural Account of that Place take to be this. Christ there afferts nothing of what he himself is, one way or other whether he is God, or whether he is God, no the call d himself is good Shepherd, which is a Title equal to go faster; but he here only speaks to the your Man that came to him, according to his or Sentiments of him, which were luch as Chri did not approve of having this Title G

Melter join d to.

He probably took Christ for a Rabbi, a Complimented him with the flattering Ta which was affually given to such. In any to which, Christ reproves the Vanity of the Complete of the Christ reproves the Canaly of the Can Title to apply d, as an Affectation of Div Excellencies, and as too big and lofty for Rabbi's, especially of that Day, who w indeed generally fuch as had nothing of Go in them, they not being of God, who on is effentially and originally Good, and Derivation from whom alone any can be any sence Good. He hereby indeed too proper Occasion, suitable to his Design, tell the young Man what God is; but did i think fit at that time to fay any thing of hi felf, what he was; but kept himfelf und Disguise, as he often did on other Occasion because for many Reasons his Time was yet come to make himself openly known the People t.

[†] Tis pleaded that Se, the Adjective used in Mar. 19. 17. is the most proper Expression of a lend that therefore Christ's words import that then none Good, but one Person, and that is God, the intimating that there is but one Person in the Co

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Faithful witness. And all the Promises of God Cor. I. Eaithful witness. And all the Promises of God Cor. I. we in him, yea and in him Amen, ratify d, and wishilled in and by him. Hence he is called by way of Eminence, He that is True as well Rev. 3. Is she that is Holy; and The Amen, the faith 7.14 ful and true Witness. And accordingly he with the Father. The Pharisess said to him. John 8. Thou beares? Record of the self, thy Record is not 13, 14.

nead, viz. The Father, as incred, a Pronoun, being apply'd to the Holy Ghost, is rection'd a good Argument to prove his Personality. In answer to this, I would briefly suggest, that the Nature of the Argument is very different in thefe Two Cales. For indie s apply'd to the Holy Choft, the it don't agree in Gender with moreover, with which 'tis lometimes oin'd as the only Noun to which it relates, particularly in John 16. 13. incive to aresus; and there can be no probable Reason of this breach of Grammar, by an he Spirit. Whereas de is the only Gender that agrees with 2230 or Sept. in the place under confideration; and therefore without breaking the most stated Rules f Grammar, no other Gender could be used here: Bes ides, being a demonstracive Prenoun, it may, think, be allowed to be in its own Nature a more per-onal Sign than the Adjective as. However 'tis certain that etc is not firstly and always a perional Adjective but is apply'd to other Things, even to manimate Things, when the Gender of the Noun fo requires, Accordingly in the Septuagint we meet with a schaffed one Basket, Jer. 24. 2. and sextos es one Wheel, Ezek. 1. 15. And I prefume none will lay tis a personal Adjective in these and such like Cales, to denote that the Basket and Wheel are Perfort. Many other Instances of the like fort might eafily be given, which think utterly overthrow the neighty stress that some have said on this Adjective, and that at first blush, I know, bath been shocking to others; and therefore it coming in my way, I thought my felf obliged to take this Notice of it.

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true. Jesus answered and said to them, Tho I bear Record of my self; yet my Record is Thue; Ver. 16. for I know whence I came and whether I go .-If I judge my Judgment is TRUE; for I am no

Ver. 18, alone, but I and the Father that fent me .- I am

One that bear witness of my felf, and my Father Ver. 19. that sent me beareth Witness of me. - Te neither know me nor my Father; if ye had known meye should have known my Father also. How clearly doth Christ in this Discourse affert the Trus of his Witness on the same Foot as he doth the Fathers, as he, and his Father were Two Persons, and yet one in Essence or Nature, in so much that he was not alone; but he, and the Father that sent him; and they were so One, that had they known him, they would have known his Father alfo. And how clearly doth this agree with what this Evangelift John says in his first Epistle, There are three that bear Record in Heaven, the Father, the Work and the Holy Ghost, and thefe Three are Om. They not only agree in One, as the Spirit, the Water, and the Blood do, as it follows in

the next Verse, but they also are One, one Thing, one Substance, Nature, or Essence, tho' Three distinct Persons, and Witnesses, And at the same Time that he speaks of the Oneness of these Three Persons, as to their Essence, he likewise afferts the equal Infallibility, and infinite Veracity of all these Perfons in their Witness. And so our Lord Je fus Christ, the Second Person, is infinite it Truth, as well as the Father, The Harmon

7 John 5: 7.

> ny of what this Holy Penman here fays with what he has recorded in many Places of his Gospel, is a very strong Presumption that

> this Text is Genuine, tho' some wou'd have it accounted spurious, For who so likely a he,

he, whose Thoughts were led so much into this Truth, to affert it as 'tis here laid down? And unless we admit this Passage to be genuine, there feems to me not to be fo clear a Connection between what imme before, and follows after it. For the Three bearing Witnels in Earth, brought in with a Copula, refers most naturally to the Three that bear Witness in Heaven, and so the Reference is very beautiful, which otherwise seems irregular. But it is not very likely to me that an Interpolation to serve an Hypothesis should mend the Connection. And the this Passage is not found in some ancient Copies; yet it hath been prov'd, by divers learned Men from very early Antiquity, to be in others; and 'tis much more just and charitable to suppose that it might be lest out by some Tranfcribers thro mere overlight, the beginning of that and the next Verse being so much alike, than that 'ewas spuriously inserted by others through the most impudent and horrid Wickedness. — But I shall not enter farther into this Debate, having refolved to confine my felf to Scripture-Evidence, and plain Reafonings according to it, throughout these ot Proled of arishing a star Discourles.

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Thus I have gone thro' all the Parts of this Description, of what God is in his Nature and essential Properties; and shewn that they all, in the most proper Use of the Words, belong to our Lord Jesus Christ, and therefore he must needs be in his original Nature, the only true and most high God. Would any of you doubt that he is the only true God to whom this Description fully agrees, or of whom all this is plainly and often affirmed in the Scripture? And since you have heard that Jesus

Jefus Christ is all this, why should you doubt

his being that God?

If it should be said, that Self-Origination, Obj. Independency and Absolute Supremacy are not in this Description of God, and therefore 'tis imperfect and Christ may be all that it speaks of, and yet not be the only true and molt

High God. or otherstan floor erder glago Tis contrary to all our Notions of God, and of all other Beings, to suppose that the Description I have gone over can possibly agree to any other, but him and this Ac count of him is sufficient to make him known

to us, fo as to diftinguish him from all others. But a perfect Description of him lies infinite Job 11.7 ly above our Reach. For who by fearthing can find out God? Who can find out the Almighty to Perfection? And as to Self-Quigination and In dependency, these, consider'd as Personal Chan rafters, are not proper to be put into our De fcription of the Nature and effential Propose ties of God, And confidering them, as effer tial Characters, or Attributes, and so they are included in the Infiniteness Eternity and Unchangeableness of God's Being and Attributes, which this Description speaks of, and have been shewn to belong to Christ. And as to absolute Supremacy, That likewise runs thro this Account, and is included in his Infinite, Eternal, Unchangeable, Being, Power. Wifdom, Holinels, Justice, Goodnels and Truth: And in one of the Proofs of Christs infinite Power, I have, I think, very plainly shown that he is exprelly called The Almigh ty [6 marroxeginop] and have referr'd to fome other Places, where, as I conceive, he may be understood as spoken of by the same Name And that Name is contended for by the Ob jectors,

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fectors, as peculiarly expressive of God's Abfolute Supremacy. What I have already
offer'd with Respect to all these Attributes in
the explaining Propositions, and in the Application of them, makes it needless to inlarge
farther upon them here:

Thought Alpro Eu Can Thou Nichanon's Name of the contract of t

Is Christ by Nature the only true God? Use I. How indearing and ingaging then should the Thoughts of his Incarnation be ? What an infinite condescending stoop did this Great Jehovah make, when he became Man, by affuming mean depressed and ruin'd Human Nature into Personal Union with himself! How diffriguilling was the Grace that pass'd by the more excellent Nature of Angels, to take hold on Ours! And to what Heights of Dignity is our Nature railed hereby! How highly is it exalted above the Nature of Angels! How hearly is it ally'd to God, and with what wondrous intimate Love and Grace doth he embrace it! God will now fately dwell with Men, and Men shall dwell with him. Our Nature is already in Heaven, where Christ, as the Fore-runner is for us emred; and Heb. 6. as furely as he is now there, all his Mall go 20. thirher to him. For where he is there shall also John 12. his Servants be. And there all his Saints and 26. Angels shall adore God in our Nature for ever. O how raising are these Thoughts, and how recommending of Christ to us, as the Chief Cant. 5. of Ten Thousand, and altogether Lovely! And 10, 16. what Believer can help faying to him, Thou Pial. 45. art fairer than the Children of Men. These Thoughts of him should likewise ingage us to him, to feek his Honour above all

Things,

Things, who hath put fuch an Henour uno us; and nor to admir of the least degradin Thought of him, nor to do the least diffen ouring Ad against him, nor to omit or grade any Thing we can do, be it little or great eafy or hard, to glorify him, who has pu fuch matchless Honour upon us. Yea, these Thoughts should ingage just to value Human Nature at a higher, and to treat it at a better .1 90 Rate ; to prefer the Good of Mankind before all the rest of the Creation we converse with To abstain from all that is mean and brutal vile and debasing, or any ways unbecomin the Dignity of that Nature, which Chil hath so highly ennobled and advanced; and to reach after the rich adornings of Grace and of all that is truly fublime and beaute ons, fuitable to that Honour, 20 STORE

Ule II. Is Christ by Nature God? What firm Ground then hath our Faith to rest on, in a its Dependencies on him? He is really, what he is called, the true and great God our Saviour; The Nature and Effential Attributes, as well as the Name of God are in him. And what can Faith defire more, w secure its most resolved and entire Dependencies on him! What infinite Perfection and Value must there be in that Sacrifice, which he offer'd, when he offer'd up himfelf! And what a Glorious, as well as Unexceptionable and All-Inflicient Righteoulness must that be, which he hath brought in for us! Who wou'd be afraid to venture his standing before God in that alone for Acceptance with him! Or who would think to add any Thing of his own to it for that End, as if that was defective, and being made ours, was not of it self sufficient for Juliff Cation

cation to Life! 'Tis the Righteousness of God, Rom. 3. of him who is God, as well as of God's 22. appointment, that is, by Faith of Jesus Christ unto all, and upon all them that believe, without Difference. And who can except against it, or jultly doubt of Safety, Acceptance, Peace, and Bleffedness under its shelter and adornings? And fince he is God as well as Man, he can't but be mighty to fave all that come to him, and to the Father by him. We may fafely trust him with our all for Time and Eternity, and calmly truth in him at all Times, in all our Dangers, Straits and Difficulties. For he is Infinite, Eternal, and Unchangeable, always the same, Testerday, to Day, and for Ever. He is Infinite in Wisdom to teach and guide us; Infinite in Power to help and fuecour us; Infinite in Holiness to renew and fanctify us; Infinite in Justice to avenge his and our Enemies; Infinite in Goodness to Supply all our Wants, and perfect our Felicity; and he is Infinite in Truth to make good all his exceeding great and precious Promiles to us. And therefore they that know his Name will put their trust in him, who never did, and never will forsake them that seek him.

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enton to Life! Tis the Righteenfiels of God, Rom. 5.

ROM. ix. 5.

deflorates under its factor and

Christ came, who is over all God bleffed for ever Amena

Aving offer d Three Heads of Argument in Proof of Chris real and proper Deity, I now proceed to a

Arg. 4. Fourthly, The Scriptures ascribe those Works to Christ, which they also assure us are peculiar with any true God, and none but he can do.

Our bleffed Lord speaks of his joint Operation with his Father, in the same absolute and sovereign way with respect to all these in general, when he says, My Father worketh bitherto, and I work—and what things soeve he doth, these also doth the Son likewise, or in the same manner. I shall a little consider some of these Works particularly, which the only true God, and none but he can do, and shew they are in a proper Sense ascribed to Christ, as the Efficient of them.

John 5.

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The work of CREATING all Things is afcribed in a proper Sense to Christ. The Scriptures do abundantly appropriate this Work to the only true God, as his peculiarly, and extlufively of all others. Thus fays the great Jehovah of Israel, I have made the Earth, and Isa. 45. speated. Man upon it; I, even my Hands bave 12. fixetched out the Heavens, and all their Hoft have I commanded And I am the Lord that maketh of Chap. Things, that fretcheth forth the Heavens MONE, 44. 24. that spreadeth abroad the Earth BY MY SELA. Accordingly he distinguisheth himself from all that are not the true and living God, by this a min Work of his; The Land is the true God, he is the living God, and an everlasting King Jer. 10. Thus shall ye fay to them, The gods that have not 10,11,12. made the Heavens and the Earth, even they shall perish from the Eanth, and from under these Heavens. He hath made the Earth by his Power, he bath established the World by bis Wisdom, and bath stretched out the Heavens by his Discretion. In these and several other places, the Work of Creation is so peculiarly and confinedly alcribed to the great Jehovah only, as to exclude all others from being so much as Instruments, much more from being Principal Agents in it : For he cou'd not be faid to do it alove, and by himself, if he employ'd any others in it. Creation is an immediate Effect of the Divine Will, exerting absolute Omnipotence; and therefore 'tis faid, God Jeake, and it was done; Pfal. 33. he commanded, and it food fast; and he com- 19. manded, and they, viz. the several Ranks of Pfal.148. Creatures, were created. And throughout the 5. History of the Creation fet down by Mojes, we are rold, God said let it be so and so, and it Gen. r. was fo, immediately without any more ado. through-And out.

And indeed the Notion of an Agent Subordinate to the Godhead in Creation-work, when there was nothing for that Agent to work up on; and the Notion of an infinite Power refiding in, and exerted by any Being that is not himfelf absolutely infinite, shocks all the Principles of Natural Reason, and carries the most open Face of an Impossibility. And therefore the Apoltle speaks of the Creation of the World, as a clear Evidence and incontellible Proof, and that to the very Heathens, of the eternal Power and supreme Godbead of him Rom. t. that made it ? For the invisible things of thin from the Creation of the World are clearly feen, beor .19 ing understood by the things that are made, even his eternal Power and Godhead; fo that they are without excuse. From all this, we may affirredly depend on the Truth of that Divine

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Heb. 3.4. Maxim, He that built all things is God.

Now the Scripture doth in the plainest and propereft Terms affert, that Christ created all Things; for speaking of him, who is the ternal Word, and is God, it tells us, that in the Beginning -all Things were made by him, and without him was not any thing made that was made He was in the world, and the world was made by him, and the world knew him not That World into which Christ came, and which did not know him, was created by him, together with all Things that are in it, fo that without him was not any thing made that was made. How plainly doth this import that he was not made himself; but was the true God, who made all that is not God, and in the beginning created the Heaven and the Earth, according to Gen. 1. 1. And it may deserve Constderation

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defacion t whether God there mention'd is not to be understood in a special manner of the Son, as the acting Person of the Godhead in the Creation of the World. For otherwise he is not distinctly mention'd in the Mosaick account at all, which feems very improbable; fince the Spirit, who is the Spirit of the Son as well as of the Father, is exprelly taken notice of therein, v. 2. and fince the Son is so often spoken of in other Scriptures as a divine Agent in the whole of that work. Thus the Apostle Paul expresly extends that work of Christ's to all things of the upper and invisible, as well as of the lower and visible World, to all which he had a prior Existence. For by Coli ta him were all things created that are in Heaven, 16, 174 and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers; all things were created by him; and for him. And he is before all things. How express and comprehensive are these Assertions of Christ's creating all Things, and of his Existence before any of them? What can be more fully or clearly faid in the Cafe? They were made by him as the first Cause, and for him as the ultimate end. And how agreeable is this to what this Apostle says of God the Father? Of him, and thre' him, and to him, are all Rom. the things. Again, we are told, that by him God 36. made the worlds; which may either denote, that the Godhead apply'd its essential Wisdom, Power and Goodness to that Operation by the Son, the second Subfistent therein; or it may denote the Co-operation of the Son

Vid. The true Scripture Dodrine of the Trinity; printed for Straham, p. 36. H with

with the Father in that work according to the Order of their Subfiltences in the Godhead and not the Operation of the Father as the principal Cause by the Son as his Instrument or Agent of a different lower Nature which, as has been faid, feems to be absolutely imposfible to have place in Creation-work. And the Prepolition by don't infer other wife; for the fame is used in the place just now quoted from the Ramans, to express the Father's own agency in the creating of all Things, which is allowed to be absolute and supreme answer ably to which the great Jehovah fays he creeted them by himself, Ma 44, 24, God there fricaks of himfelf, as the Context hews, in Opposition to all false Gods, declaring his own Being and Operation includive of the Father, Son, and Holy Choft, and not reffrictively to either of them. And so it may be faid of each of those Divine Persons, that he did it by himself, without the Intervention of any Agents of another inferiour Nature. And by which foever of those Persons the Deity most immediately put forth its Power in Creation, it was the Deity's creating by himself, that is, by the only living and true God alone, whose Essence is himself, in opposition to all that are not by Nature God. And in this respect the Deity's applying to this Operation by the Son, was a doing it by it felf, he being a Divine Subliftent therein. Yea, the Fathers doing it by the Son, was a doing it by himfelf essentially, the Essence of both those Perfons being one and the same. And if we suppose that the Father, consider'd in his distinct Subfiftence from the Son, did actively and perfonally concur co-ordinately with the Son in the Creation, he in that respect created all Things

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Things immediately by himself, as well as in other respects mediately by the Son: And so this Preposition by, is no sign of Instrumentality in that Agency. And in feveral other Cases 'tis frequently used to signify the act of the Supreme Caufe. Thus we are faid to be call'd by God the Father : God is faithful, BY I Cor. t. whom ye were called to the Fellowship of his Son 9. Jesus Christ. And in another place, 'tis said the Apostles gave Commandments By the Lord I Thes. Jefus. But sure the Apostle's was not the 4. 2. Principal, and the Lord Jesus's the Subordinate Authority in those Commands. Nothing therefore can justly be inferr'd against Christ's creating the Worlds by his own proper Efficiency, from its being faid that God made them by him; which is easily understood without any Derogation from his proper Godhead, in either of the Senses I have offerd. And furthermore, to prove that Christ created these Worlds by his own proper Energy and Efficiency, the Author to the Hebrews, in this very Chapter, quotes a Text from the Plaims, where the great Jehovah of Ifrael is spoken of in his Creating-work, and applies it to Christ, as that Creator. But to the Son he faith, Thy Heb. 1. Throne, O God, is for ever and ever. - And 8, 9, 10, thou Lord in the Beginning hast laid the Foundation 11. on of the Earth, and the Heavens are the Works of thine Hands. They shall perish, but thou remainest, &c. This is quoted verbatim from Pfal. 102, 25, 26, 27. where without all Controverly the proper Work of the only true God, as the first supreme Cause in the creation of all Things, is spoken of. And the whole Context in the Hebrews shews, that Christ is the Person to whom that Text, and the Efficiency there spoken of, belongs; for 'tis placed in H 2

the midst of a Discourse wherein the Father all along speaks to the Son. Can any thing then upon the whole be more plain, than that Jesus Christ is in his Original Nature the only true and most high God; fince this Work which is done by that God himself and alone, and can be done by no other, is so often in fuch express and strong Terms ascribed to the Son, as done by him.

2. The PRESERVATION of all Things is likewife ascribed in a proper Sense to Christ. Preservation has been commonly call'd a continued Creation; and the Pfalmist favours such an Expression, when speaking of God's acts of Pro-

Psal.104. vidence toward his Creatures, he says, Thou sendest forth thy Spirit; they are created. And the Scope of the Apostle's Argument leads us to understand him to speak of God, as a Preserver, when he calls him a faithful Cream, 1 Pet. 4. 19. The same Power that made the World, is necessary to uphold it; and accordingly God's Preservation of it is join'd with his creating it, as a Proof of his being

Neh. 9. the only true God. Thou, even thou, art Lord alone, who hast made Heaven, the Heaven of Heaven vens, with all their Hofts, the Earth, and all thing that are therein - and thou preservest them all. And hence by way of Emphasis and

Plal. 36. Peculiarity, the Great Jehovah is faid to preferve Man and Beaft.

17.

Now this peculiar Work of God is, with great fulness and strength of Expression, ascribi to our bleffed Lord; He is before all things, and Col. I. by him all things confift. All those several Ranks and Individuals of Creatures of both the Vifible and Invifible Worlds, which the Apolle had faid in the foregoing Verse were created by him, he here avers do also confift by him,

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or as it might be render'd, ftand or continue in him, according to what the same Apostle speaks of the only true God; In bim we live, Ads 174 and move, and have our Being. An Expression 28. of like import with this we have in Heb. 1. 3. where Christ is said to uphold all things by the word of his Power: Not of his Father's Power, as if Christ only borrowed and exercised it, as an Under Agent to him; but of his (Christ's) Power, intimating 'tis his own esfentially in himself. By this his Power be com- Pla. 112 mands, and they stand fast, as is said of the God 8. of Ifrael. His word, that gave them Being, upholds them in it. He acts the God, or the Part which God only can act, in his constant Energy to maintain the World, and all Creatures in it, and speaks of himself as acting herein jointly with, and in the same absolute fovereign manner as the Father doth. My Father worketh hitherto, and I-work; viz. in a way of Supreme Providence, with a commanding Power and Influence on the Course of Nature, which equally and at all times obeys me and him; as you fee by what I have now done in making this impotent Man whole by the word of my Power. And this the Jews understood him to speak in such an absolute strain, as bespoke him to be equal to their only true God, and therefore lought to kill him, as the next Words shew. And Christ was lo far from going about to alter that Sentiment, that he vindicated himself by adding several Things to prove that there was the fameness of Power and Operation in him and his Father, and consequently that their Sense of his Words was true, as you may fee in the following Verses, which have been already consider'd at large. Hence 3. MIRAT H 3

3. MIRACULOUS WORKS above, and contrary to the Course of Nature, are ascribed to Christ, as

done by his own Power.

The bare Performance of a true Miracle, is not of it felf a Proof, that the immedian visible Agent therein is himself God; But it always imports, that the Power of the only true God is put forth to work it. And therefore, what Nicodemus faid to Christ, is a Max im that approves it felf to the Reason 30h, 3.2. and Conscience of Mankind: No Man can de these Miracles, viz. in the Cause of God, that thou dost, except God be with him. The Prophen and Apostles did many Miracles; but they took care to declare by express Words, or by the plainly interpretative Manner of their Deportment, that 'twas not by their own Power, but only by the Power of another, that they did fuch things. So that none cou'd, without the most stupid Ignorance, mistake them for God; and they fuffer'd none to entertain such exalted Thoughts of them. But our great and bleffed Lord behaved it, in the general Course of his working Miracles, in a quite different manner. And his high fovereign absolute way of acting herein, peculiar to the only true God, is what I intend in this Proof of his God-

purpose.

(1.) He perform'd his Miracles in such a Stile and Manner, as became the Great and All-sufficient Jehovah alone, and plainly shew'd he was that Jehovah, who by his own Power

head: And shall observe two Things to this

perform'd them.

He usually wrought his Miracles without the least appearance of a previous Application to his Father, thereby practically avowing to the World, that he himself was sufficient of

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himself for them. With what Soverainty and Authority did he command the Winds and the Seas, and they obey'd him? fayings like the Lord of Nature, Peace, be fill, and Marks 4. immediately the Wind ceased, and there was a 39. great Calm. And in what a lofty peremptory 8.11 God-like manner did he at his Pleasure command away Devils, Difeases, and Death? The Devils trembled at his Presence, and never cou'd make a fland against him; unless when he fuffer'd himself to be tempted of them in the Wilderness: (Which by the way, shews under what a low and different Character Christ acted at some times, to what he did at others;) and yet even then, when he as Man dealt with Saran, he got the better of him. But at other times, when he aded like himfelf as God, Legions of Devils were agast at his approach; they dreaded the Consequences of it, and were forced to own that he was the Son of God, and could expel them from this World, and thut them up in full Torments whenever he pleased. This made them cry out with Consternation, Fear and Agony, as foon as ever Jesus appear'd in fight of the Man possess'd by a Legion of them: What have we Mat. 8. to do with thee, Jesus, thou Son of God? Art 29, thou come hither to torment us before the Time? And when he went to disposses them, he, speaking to the Chief of this Legion in the Name of the rest, only said, with uncontroulable Majesty, Come out of the Man, thou unclean Mark 5. Spirit, and they dar'd not dispute his Com- 8. mand; but all became trembling Supplicants to him, that they might go into a Herd of Swine, which they knew they cou'd not do without his Leave; and Christ, to shew his absolute Mastery over all their Motions and H 4

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Conduct, and for other wife and holy Rea, fons, did for once permit them to do as they defired. You may fee the account at large in

Mark 5. 1 -- 13.

Mat. 8. ked and healed Diseases, I will, said he to the Leper, be thou clean; and he was so. And

2212.13, to the Man with a wither'd Hand, Stretch forth thy Hand; and he stretched it forth, and it was restor'd whole like as the other. And to the impo-

John s, tent Man, Rife, take up thy Bed, and walk; and immediately he did so. In these, and many other Instances of the like fort, there is not the least appearance of his acting in a dependent manner, or by any other Power than his own. And to satisfy us that his miraculous Correspondent was a wrought by his own. Power which

Cures were wrought by his own Power, which he had in himself, tis expressy said, in the

Miracle he perform'd on the Woman with a Mark 5. bloody Issue, that Virtue went out of bim, and

bealed her; and tho' she came behind Christ, and touch'd his Clothes fo privately in the Croud that none about him discern'd it, yet Christ by his infinite Knowledge, as God, perceived it, together with her fecret exercise of Faith on him that attended it; and by his infinite Power, as God, he own'd her Faith, and gave forth Virtue from himself to heal her. For tho' he made her confess all, that the People might take Notice of his manner of healing; yet he himself certainly knew her Faith as well as her Cure before; for he, by the Virtue that went out of him, had heald her according to her Faith, when she touch'd his Clothes, before he fpoke to het, ver. 28, 29. And to shew that this was not a peculiar Case, but his common way of healing, we

are told, that the Multitude that came to him

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were heal'd of their Diseases, and freed from unclean Spirits too, by Virtue that went out of him. And the whole Multitude fought to touch him; for there went Virtue out of him, and healed Luke 6. them all. This plainly imports, that he him- 18, 19. felf was the Subject of that Virtue; that it was a Principle inherent in himself, which he cou'd effectually exert whenever he pleafed; and that it was from himself that he healed

The same Almighty Soverain Power difplay'd it self in his raising Persons from the Dead. When he restor'd Jairus's dead Daughter to Life, he only took her by the Hand, and Mark Sa Said to her, Talitha Cumi, which is, being inter- 41. preted, Damsel I say unto thee arise. And at another Time he only touched the Bier, on which one lay, whom some were carrying to his Grave, and faid, Young man I fay unto thee arise; Luke 7. and he was immediately restor'd to Life, to 14, 15; the Astonishment of all the People. What Grandure, Majesty and Soverainty display'd themselves in this God-like way of expressing himself, and making the Dead to live at his Word! The manner of it was fuch as none but the great Jehovah would pretend to in such Cases, and just the same as we must own he wou'd use on Supposition of his acting vifibly and immediately amongst us. It carries the same State, Supremacy, and Efficacy with it, as he acted, when he created the World, laying, let it be so, and it was so. He commanded, and it was done. Many other Instances of this fort might be alleg'd to strengthen this Proof of his Godhead: The Numbers and Extent of these his God-like Acts, are beyond account, according to John 21. 25.

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Tis no just Objection against all this, that Christ address'd himself to his Father when he was going to raise Lazarus from the Grave John 11. 41, 42, 43. For we are exprelly told, that he lifted up his Eyes, and faid, Father I thank thee, that thou haft heard me ; not because of any Insufficiency in himself, but because of the People which (tood by, that they might believe that the Father had fent him, ver. 40, 41. He suitable to his Character as a Man, and as one fent by the Father, made this Application to him, that the People might be convinced of the Wickedness and Falshood of their frequent Blasphemies, whereby they accused him, Mat. 12. as performing his mighty Works by a Confederation with the Devil, or by a Power which the Devil possessing him exerted by him, And had they never heard him apply to his Father 28. 48, on fuch Occasions; some of them were cunning and malicious enough to have improved & 10.ZO, that as an Argument to confirm that blafpher mous Suggestion, and others were weak snough to have believ'd it; and therefore, to convince them that he indeed came not from Satan, nor acted by a Diabolical Power; but that as the true Messiah, he came from God and acted by a Divine Power, he in the Presence of them all apply'd to his Father, as one that own'd and approv'd of him in what he was going to do. And yet that they might not think he therein acted merely as a Delegate in a dependent way, and not immediater ly by his own Power together with the Far ther, he adds in the next words, and I knew that thou bearest me always, ver. 42. thereby in timating that his Will and the Father's were always the same, so that he never will'd any thing, but the Father will'd it likewise; and therethereupon he in a Sovereign absolute Manner? like the most High God, spoke in his own. and not in his Father's Name, and cried with a loud Voice, Lazarus come forth, and he came forth immediately, ver. 43: 44. Thus the Grandure and Reality of his Deity discovered themselves, even whilest he was intermixing Expressions and Behaviour of a submissive dependent Aspect. He managed this whole Affair with admirable Skill, fuitable to his different Characters, as God on one Hand, and as Man and his Father's Servant in Human Nature on the other, and foras to fliew that he really was the Messiah, the Sent of God; whom he own'd; and at the fame time to shew what an infinite greatly Messiah he was.

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I might add, as a farther Proof under this Head, the greatest Miracle of all that Christ wrought of this sort, and that was his raising himself from the Dead. This he spoke of as his own Act, Destroy this Temple, and in three John 2. Days I will raise it up.——But he spake of the 19, 21. Temple of his Body. And to shew that he had an inherent Power in himself, or of his own sufficient for this, he asserted that he had Pow John 10. er to take his Life again. This is so evident a 18. Proof his Godhead, that the Apostle took it for a Demonstrated to be the Son of God with Power, according to the Spirit of Holiness, or his Di-

vine Nature, by the Resurrection from the Dend.

(2) Christ not only perform'd Miracles by his own Power himself; but gave to the Apostles all that Power by which they perform'd Miracles too. They were free to own, and took all Occasions to declare, that all the Power which accompanied them for Miracles, was simply and wholly a Power derived from

Christ;

Christ; a Power intirely bis, and not at all their own, and that they acted therein altogether in bis Name, and in no Respects in their own Thus we find Peter openly declar'd first to the People, and afterwards to the High-Priest, Rulers, Elders, Scribes, and Others, that twas not by any Power of his own, but only by the Name or Power of Jesus Christ, that the Cripple was made whole. When the Apostle apply'd himself to this Cripple to heal him, he said to him, In the Name of Jefu Christ of Nazareth, rife up and walk; and immediately his Limbs were restor'd. The People greatly wonder'd at this. And when Per ver. II. ter saw it, he said, Why marvel ye at this? w why look ye so earnestly on us, as though by our ver. 12. own Power or Holiness we had made this Man to walk? It is no fuch Thing, did not you hear me speak to him in the Name of Christ, and thereby ascribe the Power of this Miracle to ver. 16. him? And his Name, through Faith in his Name, bath made this Manstrong - in the presence of you all. And when Peter was brought before Chap. 4. the Rulers and Elders, he faid to them If we this Day be examined of the good Deed done to the impotent Man, by what means he is made whole: Be it known to you all, and to the People of Ifrael, that by the Name of Jesus Christ of Nazareth - even by him doth this Man stand bers before you whole. So when Aneas was miraculoully cured of the Palfy by Peter's means, he faid to him, Eneas, Jefus Christ maketh thee whole, Arise and make thy Bed; and he arose immediate-Ir. And when the Apostle Paul cured a certain Damsel posses'd with a Spirit of Divina-

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Acts 3.

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Acts 16. tion, He turned and Said to the Spirit, I command thee in the Name of Jesus Christ to come out of ber; and the Power of Christ was as effectual to eir

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to that Purpole, as if he himself had spoke to her, for the evil Spirit came out the same Hour! 'Twas Christ that put forth Power with the Apostle's Words to heal those whom they spoke to. The Miracles wrought by them were properly Christ's, and not theirs. 'Twas he, and not they, that healed all that were healed by their means. They received their Commission for these Works from him, and all the Efficacy of it depended intirely on him. And tho' this was more amply display'd and extended after his Ascention to Heaven, than before, as better fuiting his exalted State; yet even while he was with his Disciples in his humbled State before his Refurrection, he gave them Commission for Miraculous Performances, and made it effectual. Thus when he sent out his Twelve Disciples, we are told he, like an absolute Lord, gave them power and Luke 9. Authority over all Devils, and to cure Difeales. 1. 6. And they departed and went through the Towns preaching the Gospel, and healing every where. And afterward he in the same independent way gave the like Power to the Seventy. Go Chap. your ways; behold I send you as Lambs among 10.3,9. Wolves.—heal the Sick, &c. And upon their Return to Christ, we find them telling him, the Devils were subject to them through his ver. 17. Name. And on that Occasion, he by his own Authority, renew'd and enlarg'd his Commission to them for further miraculous Performances. Behold I give unto you Power to ver. 19. tread on Serpents and Scorpions, and over all the Power of the Enemy; and nothing shall by any means hurt you. With what an absolute Authority doth he deal out these Commissions in his own Name, speaking of himself as Their Principal, and as the Fountain of ail the Pow-

er they had for those marvellous Works Twas only by him as the fupreme Canfe. working in the way of his own Appointment, that they perform d them all from first to last both before and after his Exaltation. And when ever he suspended his Power, and did not own an Attempt to do any Thing in his Name, all fuch Attempt was ineffectual, as appear'd in those Seven Sons of Sceva, who pretended to cast, out Devils in the Name of Christ; but the mention of his Name not be ing own'd by him on that Occasion, nor attended with his Power, they were so far from succeeding, that the Devils prevailed against them and infulted them, Acts 19, 13,-17. And if we should suppose that Christ at any Time had disown'd or withheld his Power from any whom he Commission'd, they would have been at such Seasons as insufficient as others for such Performances; as in Fact they proved, when they attempted to cure a Linatick, and miscarried thro unbelief, and thro' neglect of fuch fervent Prayer as was proper in fuch Cases, they not owning, nor depending on the Power of Christ, as he had appointed them to do, he did not own them, to make that their Attempt effectuels Mu. 17. 14.-21.

Upon the whole, we may confidently fay, that none of the Disciples cou'd have done such Miracles for the Confirmation of their Holy Doctrine as they did, except God had been with them. And the God who was with them was Christ. It was be that they explicitly and frequently own'd as the Person by whom they did those Things in his Name.

Now since Christ wrought such great and numberless Miracles himself, by his own in-

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11nt herent Power, and by the same Power enabled others to work the like too; fure he must be the only true God. For who but that God could thus both immediately and mediately over-rule, controll, and change the Laws of Nature at his Pleasure, and make all its Powers yield to him, and obey his Word? †.

+ See this Argument purfued at Length, and the Objections against it answer'd in Mr. Hugher's Essay, Part I.

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Ca. Baar s recommended the same If An proving the tites and proper Codeact of Christ from the Scriptures, are thing I luch Works to him, as it also mares as are possibler to the only true Gods and which none one that God can do The presist

God-like Works of the Countries and the evefion of all Things, and mornous Performer ees, latte discit already infligd on 20 100

definitely Christ wroaght by his own laws. first now carry on this Found In SERMON

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SERMONVI

ROM. ix. 5.

Christ came, who is over all, God blessed for ever. Amen.

Am proving the true and proper Godhead of Christ from the Scriptures, ascribing such Works to him, as it also assures us are peculiar to the only true God, and which none but that God can do. The peculiar God-like Works of the Creation and Preservation of all Things, and miraculous Performances, have been already insisted on as Works which Christ wrought by his own Power, I shall now carry on this Fourth Head of Proof in Two or Three further Instances. Therefore

4. Works of Grace, both Relative and Real, are in a proper Sense ascribed to Christ do the Author of them.

Grace, Mercy, and Peace, in their fullest Extent, are frequently spoken of, as coming equally from the Father and the Son; and accordingly they are very often jointly Ð.

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jointly apply'd to for them. 'Tis true in the Occonomy of our Salvation, in which Christ bears the Part of a Mediator, these Bleffings are bestow'd upon us by him in that Capacity, and are faid to come to us from the Father through the Son on that Account. And yet to shew that this dont at all detract from Christ's own glorious Godhead, they are afcribed in fuch a manner to him, as bespeaks a Supreme and God-like Power in him, as well as the Father, in giving them to us, or works ing them in us; and so they strongly import that he, who in such a high and Soverain way performs fuch great? Acts in his Office, as are peculiar to the great God, is himfelf that God. As a Man's performing, in any Office he may bear, those Acts which are peculiar to a Man, is fo far from proving that he is not a true Man, because he performs them in, and by the virtue of his Office-Capacity, that on the other Hand it proves him to be true Man; because otherwise he could not bear that Office, nor do those Acts in that Office, which are peculiar to Man. So Christ's sustaining a mediatorial Character, and performing in that Office those Acts which are peculiar to the only true God, is fo far from proving that he is not the only true God because he doth them in his Office-Capacity, that on the other Hand it proves him to be that God; because otherwise he could not bear that Office, nor perform those Acts. And therefore as some of his Office-Acts demonstrate him to be true and proper Man, because they are Acts peculiar to Man. So others of his Office-Acts do a like demonstrate him to be the true and most High God, because the Scripture tells us they are Acts peculiar

peculiar to that God. And we may observe this with Respect to both Sorts of his Works of Grace, those that are performed toward us and those that are performed in us

(1.) Christ performs Works or Acts of Grace

of a Relative fore toward us in a high and Godlike manner. Forgiveness of Sins is claim'd by the great schovah as his special Prerogative I, fays he, even I am he that blotteth out the Transgressions. Who can forgive a Debt but she Creditor? Or who can properly Pardon the Affronts of Majesty, the Treasons and Rebellions that are committed against one's Soverain, but the Soverain hin felf? Much less can any but the great God himfelf forgive the Debts we owe him, and the Rebellions Treasonable Transgressions we have committed against him. Hence 'tis a common and rational Principle, that none can Authorità rively and properly forgive Sins, but God only, as those Jews so far rightly thought, when Mark. 2. they faid, Who can forgive Sins but God only! And yet Christ at that very Time, and in thes very Sense in which they spoke, claim'd and exercised that Authority, and proved it was his Right, by his taking off the Effect of Sin Mark 2. in Healing the Sick of the Palfy; faying to him, Son, thy Sins be forgiven thee. The Scribes that were present, hereupon reason'd in their Hearts, saying, Why doth this Man thus penk Blasphemy? Who can forgive Sins but God only! Christ immediately saw these reasonings with in their Bosoms; and to take off the Charge of Blasphemy, he did not tell them, that he forgave Sins only in a declarative Sense, of 25

> hisFather's Delegate pronounced it in his Name, but vindicates his Power of doing it in his own

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in as Absolute and Authoritative a way which also took off the Temporal Punishment of the Sins he had then forgiven. But that ye may know that the Son of Man bath Power on Earth to forgive Sins (he faith to the fick of the Palsy) I far unto thee arise, and take up thy Bed, and go thy way into thine House. And immediately be arole, &c. Here is no Appearance of his forgiving Sins in a ministerial subordinate way; but all the Marks of Majesty and supreme Authority open'd themselves in his manner of doing it, as from himself: And in the like Authoritative Strain he faid unto Mary, thy Sins are forgiven thee. So that they who were with him were aftonished at the Grandure of his Behaviour therein, and faid, Who is this that forgiveth Sins also? And accordingly he Commission'd his Apostles to preach forgiveness of Sins in his Name, which among other Luke24; Things imports by his Power and Authority. 47. And to shew that this Blessing was absolutely at his Dispose, he like a Soverain Lord impower'd them Ministerially to declare his Forgiveness, assuring them of a Ratification of what they should do therein by his Authority, and according to his Word. As my Father John 202 bath feut me, and so acted as my Superior in 21, 23. Relation to my Office-Capacity, which I receiv'd from him; even so with like Superior Authority fend I you --- Whose soever Sins ye remit, they are remitted unto them. Who but he that is God would have acted in his Office-Capacity in this Absolute Soverain way, and committed the Pardons of Heaven to his Officers to declare them? And now in his exalted State he more fully displays his Absolute Authority to this Purpose, Being exalted - to Acts so give forgiveness of Sins. And accordingly 31. Stephen

Stephen in his laft Prayer apply'd to him in an Absolute way for Forgiveness of his Enemies. faying, Lord Jesus receive my Spirit, and be kneeled down, and cried with a loud Voice, Lord, lay not this Sin to their Charge; just in the same Abfolute manner as Chrift, as Man, pray'd to his great Father for his Enemies, when he hung on the Crofs, Father forgive them, for they know not what they do.

Lukez 3. 34.

Ifa. 53. II.

He alfo, as well as the Father, justifies Sinners through Faith in his Name. By bis Knowledge, or by the Knowledge or Faith of him, shall my righteous Servant justify many. And what is added, for he shall bear their iniquities, respects the only procuring Cause and judicial Reason of a Sinners being justify'd, which equally holds true with regard to the Father as well as to the Son; for no Sinner is justify'd by either of them but on that Account It may likewise respect the Reason why this Prerogative of God is in the Exercise of it made one Branch of Christ's Office-Work And take it either way, 'tis a Proof of this Divine Power's being in him. Accordingly the Apostle told the Corinthians, they were denotes his Authority in that Act. And if we are justify'd by him as his Act, he must be

Cor. 6. justify'd in the Name of the Lord Jesus; which 11.

Rom. 8. God. For it is God alone that justifies, it be-33. ing spoken of as his peculiar Prerogative. So

likewise the Adoption of Sons is mention'd as John r. Christ's Act. As many as receiv'd him, to them \$2. gave he Power to become the Sons of God, even to them that believe on his Name. Accordingly, when he exerted his Divine Power of forgiving Sins, he join'd this of Adoption with it,

Mat. 9. saying, Son, be of good cheer, thy Sins be forgiven thee. And afterwards, Daughter be of good Comforts he

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Comfort, thy Faith hath made thee whole. Now who but God himself can pretend to adopt into his Family? The Scripture every where speaks of this, as his peculiar appropriated Prerogative. I will be a Father to you, and ye 2 Cor. shall be my Sons and Daughters, saith the Lord 6. 18. And I am not without some Almighty. Thoughts that even this Place may be understood of Christ. For he stiles himself the Lord, which is the Name whereby Christ is most commonly denominated in the New Testament, and I have shewn that he also sometimes called himself the Almighty. It likewise appears from the Context, that the Lord, who is represented as speaking these Words, is either he, who was call'd Christ, v. 15. and admitting that, the Case is determined. tis he, who dwells and walks in his Church, v, 16. and Christ is in a very distinguishing manner represented under this Character, Rev. 1. 13. 20. and 2. I.

To say the least, it may be understood of God essentially consider d, and so inclusive of Christ as a Divine Subsistent in the Godhead,

if not as Vested with Office-Power.

(2.) Christ performs Works of Grace in us, which none but the only true God can be the Author of. The whole Work of Grace in us is throughout the Scriptures ascrib'd to God, as the only proper efficient Cause of it. And 'tis set forth under such Names and Characters, as prove it to be a Work of such infinite Power, that none but the great God himself can effect it. Particularly when 'tis call'd a creating us, and a quickening, and raising us from Eph. 2. the Dead. And that we might understand 5, 6, 10. these, not as Hyperbolizing insignificant, but as very apt and instructive Metaphors, the

Chap.1.

Apostle in some foregoing Verses had explained one of them in proper Terms, which speak as magnificently of this Power, as these Metaphors in their highest Sense represent it, calling it, The exceeding Greatness of his (God's) Power to us-ward who believe, according to the working of his mighty Power, which he wrought in Christ when he raised him from the dead, &c.

Heb. 12. 2. Acts 5. 31.

Now this great and Almighty Work of Grace is ascribed to our Lord Jesus Christ, as the proper efficient Cause or Author of it. He is expresly call'd the Author and Finisher of our Faith. And is faid to be exalted to give Repentance, as well as Remission of Sins. And his being exalted by God the Father in his Office-Capacity to do this, is no Argument against his Power, as God for it; but is rather a Confirmation of it, fince that Almighty Power, which is necessary for this Work, is compatible to none but the true God. Had he been only Man, or any thing short of the Deiry, this Prerogative of the Godhead had been incommunicable to him; but fince he is God as well as Man, it is committed to him to be exercised by him, in a God-like manner, in his Office Capacity and exalted State. And even before his Exaltation he exercifed this Power, tho' not so extensively as he doth now. You have already heard, that when he was on Earth, he in a proper Sense, and like the Soverain Jehovah forgave Sins, Tis likewise as plain that he in as proper 2 Sense and God-like manner exerted the Power of Heart-changing Grace. He spoke of the giving of faving Grace as his own Act to the Woman of Samaria, when speaking of himfelf he faid to her, Thou wouldest have asked of him, and he would have given thee living water;

John 4.

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and who soever drinketh of the water that I hall give him shall never Thirst; but the water, that I hall give him, shall be in him a Well of Water, Springing up imo everlasting Life. He with a word speaking changed his Disciples Hearts, and put forth fuch Power with his word as made them willingly leave all and follow him. Thus he spoke effectually to the very Heart of Matthew, as he fat at the Receipt of Custom, faying, Follow me, and he anofe, and follow'd bim. Mat 9. What a Divine commanding and efficacious 9. word was this! In like manner he fpoke to Peter, and Andrew, James, and John. He Chap. 4. did but call them, faying, Follow me, and immediately they obey'd him. What prevailing God-like words of Spirit and Life were thefe, that instantly made such a thorough Change upon their Hearts, as to leave all that they had to follow so despised and poor a Person as Christ was in the Flesh, and that before he was much, if at all, known by his Miracles! Who but God could make his Call fo effectual as to work up their Hearts at once to one of the hardest Lessons of Christianity, viz. to deny themselves, and take up their Cross and follow him? Yea, by his very look he afterwards reach'd Peter's Heart, and wrote the deepest Repentance in him. He turned and Lukezz. look'd upon Peter, after his Third Denial of 61, 62. him; and immediately he remembred what Christ had faid, and with all the Relentings of godly Sorrow for his Sin, went out and wept bitterly. And when Christ was risen from the Dead, he not only open'd the Scriptures concerning himself in a Doctrinal Way to his Disciples, but also, as a distinct work from that, he open'd their understandings, that they might understand the Scriptures, Luke 24.45.

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which agrees with what the Apostle John says, We know that the Son of God is come, and bab given us an Understanding that we may know him that is true, 1 John 5. 20. And this is the very fame work that the great Jehovah of Ifrac promised in his Covenant to do; I will give them an Heart to know me, Jer. 24. 7. And all this Tpecial faving Work of Christ upon the Minds and Hearts of his People is, in all the places recited, spoken of as his own proper A& and Deed, which he perform'd by an inherent and foverain Power. And with respect to this Work, as well as with respect to the Refurrection of the Body, those Passages may, I conceive, be understood, where Christ says, John 5. As the Father raiseth up the Dead, and quickenes

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21, 25, them; even so the Son quickeneth whom he will. Verily, verily, I fay unto you, the Hour's coming, and now is, when the Dead shall bear the Voice of the Son of God, and they that bear hall live. For as the Father hath Life in himself, fo bath he given to the Son to have Life in himself. Sure these great and effectual Works of Grace, which are peculiar to the great God only, being perform'd by our Lord Tefus Christ, are a good Evidence that he is that God.

Obj.

If it is objected, that what Christ did or doth in this faving work, was and is done, not by himself immediately, but by the Pow-

er of the Holy Ghoft.

There is no mention made of the Spirit in any of those Works: But admitting they were wrought by him, the same Objection lies 2gainst such Works being done by the eternal Father; because it must be allow'd, that the Scripture, speaking of them as the works of the Father, doth also speak of them as perform'd by his Spirit. Both the Father and the Son

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Son are represented, as applying themselves to Operation on us by the Holy Ghost, who is the third Person of the Trinity, the same in Essence with them, as the Scripture reprefents him. But that is not my present work to infift on; I only mention it now for this, to shew that it may with equal Strength of Argument be maintain'd, that the Works I have been discoursing of, are not the works of the great Jehovah, which the eternal Father is on all Hands allow'd to be, because he works them by his Spirit; as that they are not the Works of Christ, because he works them by his Spirit too; since both the Father and the Son equally work them by him. But as none will allow this to be an Objection against their being the Works of the Father, no more ought it to be allow'd of, as an Objection against their being the Works of Christ.

This leads us to another Work, which

proves him to be God, and that is,

5. His fending the Holy Ghost both for miraculous and gracions Operations. All the Arguments the Scripture affords to prove the Godhead of the Holy Ghost, are so many Appeals to our Reason and Conscience, that none who is not the great Jehovah, can fend him. And this work is ascribed to Christ in a proper sense as well as to the Father. When the Father is faid to fend him, he is faid to do it in Christ's Name, thereby joining the Son's with his own Power therein. The Holy Ghoft, whom the Fa- Joh. 14. ther will send in my Name, says Christ, he shall 26. teach you all things, &c. And Christ afterwards speaks of himself as a Principal as well as the Father, as fending the Spirit jointly with the Father, tho' in a manner suitable to the Order of his and his Father's Subfiftence in the

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Joh. 15. the Godhead. When the Comforter is come, whom! will send unto you from the Father, even the Spirit of Truth, which procedeth from the Father, he feat testify of me. And after that, he speaks of it absolutely as his own act, without mentioning Chap. the Father in it - If I go not away, the Comfort 16.7. will not come to you; but if I depart, I will fend him to you. I don't deny but Christ intermixes feveral Things in his Discourse of sending the Spirit, which fuit merely his Office-Charader as Mediator, and in that Capacity he plainly Chap. speaks when he says, I will pray the Father, and 14. 16. he shall give you another Comforter. And it well became him in that Capacity to represent the Case in that manner. But this no way interferes with his equal Power with the Father in another Consideration of him, as you have heard before. And it was proper that Christ shou'd speak of this, as a Part of his Mediarorial Work; because upon that the Mission of the Spirit, either from the Father or him intirely depends. And yet, to shew that this falls in with our present Argument, Christin this Discourse speaks (as you have heard) in fuch absolute and God-like Terms of his own sending the Spirit, as strongly import that this great Mediator acts like himfelf, like the great God as he is, in this part of his work. And accordingly he is spoken of in both these Characters, with regard to this his work: I Zec. 12. will pour on the House of David, and on the Inhabitants of Jerusalem, the Spirit of Grace and Sup-IO. plications, and they shall look upon me whom they have pierced, and mourn, &c. He that here promises to pour out his Spirit, is he who was pierced, which denotes his Mediatorial Capacity. And it is he, who is called Jehovah, in ver. 8. which denotes his proper Godhead. The Holy Ghost is call'd in Scripture, The Spirit

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Spirit of Christ, and the Spirit of the Son, as Rom. 8. well as the Spirit of the Father; and all the O- 2. Gal.4.6. perations of that Spirit are represented to be as absolutely at Christ's Dispose, as at the Father's. When Christ honour'd his Disciples with his Presence before his Ascention, He breathed on them, and faid to them, Receive John 20. ye the Holy Ghost; thereby intimating, that he 22. was as able to give his Spirit to them, as to breath upon them. And as foon as he got to Heaven, and was in a State and Condition to appear and act like his great felf, in all that Glory which he had with the Father before the World was, and in the Grandure of his. Mediatorial Exaltation, he then like the great Jehovah fill'd all things. In order to which Eph. 4. he sent or pour'd down the Spirit in the most 10. plentiful and aftonishing manner, as the Apofile Feter declared, on the remarkable Day of Pentecost: Being by the right Hand of God ex- Acts 2. alted, and having received of the Father the Pro- 33. mise of the Holy Ghost, he hath shed forth this which you now see and hear, &c. And tho' this was in Pursuance of his Sufferings, and a Part of that Glory, which the Father had promised, and then invested him with in his Office-Capacity, on confideration of those Sufferings; yet it is spoken of as his own Act, which he managed in such an August and Lordly manner as plainly shew'd him to be the only true God. Accordingly 'tis observable, that this Act of his is declared to be a Performance of an Ancient Prophely of what the great Jehovah wou'd do; This is that which was spoken v.16,17. by the Prophet Joel; And it shall come to pass in the last Days, (saith God) I will pour out of my Spirit upon all Flesh, and your Sons and Daughters hall Prophely, &c. He that did this, we are expresly

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expressly told by the Apostle Peter, was Christ It was his Act, and is denominated from him And he, who it was Prophesy'd in Joel, should do this, is as expressly call'd Jehovah; as you may see by consulting the place, Joel 2. 27,—32. And the 32d Verse is again apply to Christ as that Jehovah, in Rom. 10. 13, 14.

6. The general Resurrection of the Dead at the last Day, is in a proper Sense ascribed to Christ a

a divine Effect wrought by him.

A Supposition of the general Resurrection of the Body carries an open Evidence of the Necessity of such an immense Wisdom, Dominion, Power, and Presence, as infinitely enceeds all our Thoughts; and for that very Reason the Doctrine it self exceeds the Faith of many, who can't tell how to think that God himself can work thro' all the Difficulties, and master all the Impossibilities, which they imgine their Reason can suggest against it : Some thing so awful, astonishing and incomprehenfible is there in that Effect, according to the Doctrine of the Scriptures. And we who believe the Truth of that Doctrine which we find to be so clearly and expresly reveal'd in the Word of God, believe it barely upon the unerring Veracity of God's own Testimony concerning it, adoring his infinite Greatnes, who is able to make good his own Word with respect thereunto, instead of pretending to adjust his Conduct to our own inquisitive Resfonings about it. It therefore must needs appear altogether impossible, that any but the only true God shou'd raise the Dead, tho not impossible that He shou'd do it, who is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in m. Hence

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115, nce Hence the Apostle lays the Belief of this great Article merely upon the Greatness of God, when he fays to King Agrippa, Why should it be thought a Thing incredible with you, that GOD Acts 26. bould raise the Dead? To suppose it to be done 8. by any other inferiour Being, is indeed of all Things most incredible; but the Thoughts of God's infinite Greatness alone, shou'd reconcile our Faith to it. And yet this incredible Thing, upon any other Foot than that of the absolute Power and Omnipresence of the Godhead, is familiarly spoken of in the Scripture as done by Christ, and that by his own Power. Thus Christ speaks of himself; This is the John 6; Will of him that fent me, that every one which feeth the Son, and believeth on him, may have everlast- 44. 54ing Life; and I will raise him up at the last Day. And this he repeats four Times in this Chapter, speaking of it all along as his own Act, I will raise him up at the last Day. Yea, he speaks of himself as having equal Liberty and Power with the Father for it; For as the Father raiseth up Chap. 5. the Dead, and quickeneth them; even fo the Son 21. quickeneth whom he will. In what a foverain Strain doth he speak these Words, even when he is speaking also of the Father? And with what God-like Majesty and Authority doth he tell us how he, the Son, will do this Work? Verily, verily, I say unto you, the Hour is coming, and now is, when the Dead hall hear the Voice of the Son of God, and they that hear shall live. Or if these Verses shou'd be supposed not to be primarily and confinedly meant of the Refurrection we are speaking of; yet none can doubt but what follows in the like exalted Strain is, where our Lord (having in the foregoing Verfes spoken of the great Authority that the Father had given him as Mediator) fays, Mar-

Joh. 28. wel not at this; and the Reason he gives why they shou'd not Marvel at it, is, because he

was a Person every way equal to it, having still greater Power in himself; for the Hours coming, in which all that are in the Graves be bear his Voice, and shall come forth; they that ha done Good, unto the Resurrection of Life; and the that have done Evil, unto the Resurrection of Damnation. And to affure us that the Power which he'll put forth with this foverain commanding Voice to produce that aftonishing Effect, is properly his own Power inherent in

himself, the Apostle, speaking of the Second Coming of the Saviour, the Lord Jefus Christ. fays, He shall change our vile Body (or the Body

of our Humiliation) that it may be fashion'd like unto his glorious Body, according to the working whereby he is able even to subdue all things unto himself. With what magnificent lofty Signa-

tures doth the Apostle there describe the divine and absolute Omnipotence of Christ, whereby he performs this work. And fure

such a Work, wrought by such a Power inherent in Christ himself, is a pregnant Evidence that he is the True and most High God.

7. We may advance, as a farther Evidence of this fort, The Confideration of the future Judg. ment, which is in a full and proper Sense ascribed to Christ. He shall judge the Quick and the Dead, at his appearing and Kingdom, 2 Tim. 4. 1. For the Father judgeth no Man, immediately or by himself, but bath committed all Judgment to the Son, John 5. 22. Hence we must all appear before the Judgment-Seat of Christ, that every on may receive the Things done in the Body, according to that he hath done, whether it be Good or Bos, 'Tis freely allow'd, that the 2 Cor. 5. 10. special plenary Exercise of all judicial Power

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is by Dispensation from the Father committed to the Son, in his Office-Capacity ! For otherwife the leading Part of that Judgment would naturally fall into the Father's Hands, as the first Person of the adorable Trinity. But my Plea is, That the Nature of this Work it felf is such, as peculiarly belongs to the only true God, and is manageable by none but him. All our natural Notions, as well as the Scriptures, refer this Work to the supreme God only. And therefore, had not Christ in his Original Nature been a divine Subfistent in the Godhead, and so effentially confider'd that God, the full decifive unrepealable Exercise of this ultimate Judgment would not have been committed to him. Hence, to shew that Christ who judgeth the World is the only true God, the Apostle cites a Text from Isa. 45.23. where the great Jehovah of Ifrael undoubtedly speaks, and applies it to Christ, as a Proof, that we hall all stand before his Judgment-seat, in Rom. 14, 10, 11. The Force of which Argument wholly depends on Christ's being that Jehovah, before whom we are to stand for Judgment, as has been shewn under the first Head of Arguments. And who indeed but the only true God can judge the World; Devils, and Men? Who but He can exactly and perfeetly know the Secrets of all Hearts, in the innumerable Thoughts that are continually ipringing up there, and in the different Principles and Ends that govern them all, and determine their Moral Nature respectively? And who but he can have the like Knowledge of all the numerous intricate Trains of Words and Acts of a Moral fort, that will have run thro' all the Generations of Myriads of Men from the Beginning of the World to the Con**fummation**

fummation of all Things, which together with their Thoughts are necessary to be critically and perfectly known by him that is to judge them? What Mind but his, that is absolutely infinite, can penetrate deep enough to find them all out, or be comprehensive enough to take them all in, and to know them exactly and infallibly in their feveral Orders, Relations, and Circumstances, and pass right lude ment according to them? Belides, it feem to be infinitely beneath the Dignity of the Godhead to commit the full, final and irreverfible Decision of all its Rights, with regard to us, to any that is not God. Who but he that is God, shall be an absolute Umpire and Judge for God?

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8. Something of the like fort may be urged from the Power of eternal Life and Death that in Christ's Hands. The great Jehovah spead Deut.32. of this, as his peculiar Prerogative; I, even am he, and there is no God with me. I kill, and I make alive, &c. And Christ speaks of the

Mat. 10. only true God as he alone, who is able to desire both Body and Soul in Hell. And yet this Power of Life and Death is spoken of as in Christis Hands, and the Exercise of it as Acts per-

John 10. form'd by himself: I (says he of his Sheep)
28, 29. give unto them eternal Life; and they shall never
perish, neither shall any Man [Gr. n. any] plush
them out of my Hand. And my Father that gave
them me, is greater than all, viz. than all that
wou'd destroy them; which he mentions as an
acknowledg'd Principle; and thereupon, to
shew the absolute Safety of those to whom he
gives Eternal Life, he adds, I and my Father
are one: One Thing, or Being, or Essence, as
has been shewn. Was he not God, 'tis very
shocking to imagine, that he shou'd have the
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Enjoyment of God at his Dispose, to give it at Pleasure to others in such an absolute way as he doth. In what a soverain Strain did he say to his Disciples, I appoint unto you a King-Luke 22; dom, as my Father bath appointed unto me? What 29. Majesty and Authority is there in these Words, whereby he assumes to himself the same absolute Power of appointing to them a Kingdom, as his Father exercised in appointing to him, as Man and Mediator, his Kingdom?

It is, I conceive, of no weight to Object, in Obj. 1. the present State of the Argument, That this Power of giving Life to others, peculiarly belongs to Christ as Mediator, and is exercised by him only in the Virtue, or on the account of some of his other Office-Performances. For Ans. it is equally true, that God the Father gives the Possession of Eternal Life to no Child of Adam, but only in the Virtue, or on the account of those Office-Performances of Christ as Mediator. But as the Father's absolute sowerain way of giving it on Christ's account, is a Proof of his Godhead; so Christ's absolute soverain way of giving it on his own account, is a like Proof of his Godhead too.

Nor will it any more affect the Nature of Obj. 2. this Argument to Object, That this Power is given to Christ by the Father, as himself acknowledges, saying to his Father, Thou hast John 172 given him (thy Son) Power over all Flesh, that 2. he should give eternal Life to as many as thou hast given him: And that agreeable to this he declar'd, in answer to the two Sons of Zebeder To Mat. 20. sit on my Right hand, and on my Left, is not mine to 23. give; but (or unless, or save, or except, as this Particle sometimes signifies) to them for whom it is prepared of my Father. So the Text lies

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lies in the Greek, and the words, it shall be given; are needlessly, not to say injuriously, added by the Translators. This, I say, don't at all weaken the Force of my present way of arguing, which is, that this work is too big and God-like to be committed to Christ in his Office-Capacity, if he really was not God, it being a Work appropriated to the Divine Being; and that he manageth it in a way to Grand and Soverain for any but the only true God.

In both the Places objected tis allowed to be very plain, that Christ speaks of himself in his Office-Capacity. And as he therein aded as his Father's Servant in Human Nature, he had his Power from him; the Nature of that Office requiring it shou'd be so. And as he therein agreed with the Father whom to fave, 'tis very true that he cou'd not, as Mediam, by Virtue of his Office, dispose of the heavenly Mansions otherwise than according to that Agreement, or than as the Father in his Eternal Counfels had prepared them, and allotted particular Persons to them. And, according to that Occonomy, the fame may be faid of the Father too, that he cou'd not, confiftent with his own Counsels and Agreements with the Son, fave any by him, but according to those Counsels and Agreements. But as this don't derogate from the Father's absolute Power of giving Eternal Life to others, itrespectively to the Decree and Compact; no more doth it derogate from the Son's absolute Power of doing it as God, irrespectively to the fame. And fuch is the Greatness of Christ in his Office-Capacity, that none hath eternal Life but those to whom he gives it; and he gives it to all that the Father has given him, and

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and for whom he has people did T And This he dothe as one that hasta Full and absolute Right as God, as well as a delegated and puri chased Right as Mediagon forto do. . Hence he has given all bis the Grongest Assurance, that when he shall come again Hell receive John 141 them to himself, that where he is, there they may 3. be also. Then he'll appear like his great self, like the Lord of Life, and by gonified in his 2 Thef. Saints, and admired in all them that believe. And I. 10. at the fame time hell appear in all his divine, just, and dismaying Terrors of in not only fentencing the Wicked to evernal Death, but in executing that Sentence himself upon them with his own crushing Arm: For the Lord fee v. 7,8,9, fus shall be revealed from Henven with his might, 10. Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jefus Christ, who hall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power; when he shall come to be glorified in his Saints, &cc. What a grand and awful Account is this of his Almighty, insupportable and consuming Wrath upon his Enemies! Their Banishment from his bleffed Presence, and the Weight of his avenging Arm everlaltingly upon them, will make up the Pains of Loss and Sense, which are generally allow d to be the agonizing Torments of an Eternal Hell. Thus he hath the Keys of Rev. 1. Hell and Death; and 'tis be that bath the Key 18. of David; he openeth, and no man sbutteth; and shutteth, and no man openeth. And sure he that is equal to, and fit to manage fuch a Post as this, and that acts in it with all the Grandure and Soverainty of the Deity must needs be himself by Nature GOD. 1115 COLUMN 1115 OF 12 W

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These Things severally might be more in larged on; but I trust what I have offer'd is sufficient to make out this fourth Argument, taken from Christ's performing the peculiar Works of the only true God, to prove that he is that God.

APPLICATION

Use I. We may hereby see the great Danger of rejecting Christ, and going on in Sin against him. To make no Use of such a great Saviour as Christ is, to lye out from him by Unbelief, either not seeking after Salvation at all, or seeking it in any other way than alone by him, or despairing of obtaining it from him; and to go on in sin, instead of betaking thy self. O sinner, to Christ for Deliverance from it, is a most inexcusable Contempt of this great God our Saviour, and a provoking Affront to him. All this, if thou persistest in it, will inevitably turn with utter Consusion upon thine own Head. For there is Salvation in no other, and there is no other Name under Heaven given among

Acts 4. there is no other Name under Heaven given among Men whereby we must be saved; and therefore, he that sinneth against him wrongs his own Soul; it

Prov. 8. is at thy own utmost Peril; And how can it be otherwise? since he is the Mighty God that hath all Power in his Hands; the God that made thee, and by a word speaking can either kill, or keep thee alive, and can destroy, or save thee, Soul and Body for ever. Thy final hastening Judgment for an endless Eternity of Blessedness or Misery is in his Hands; And how dreadful will it be to have him a gainst thee? The Judge stands at the Door, and he may be upon thee before thou art aware. 'Tis certain 'twill not be long before he'll appear in all his awful Majesty and terrible

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ble Glery to Sinners, to excepte an avenging Judgmen upon them, for all their ungodly Deeds Jude 15and bard Speeches against bim. How dangerous is it to provoke such a resistle's Soverain, and to blow up his flaming Vengeance against such dry Stubble as thou art! O! kifs the Son left be Pfal. be angry, and you perilb from the way, when his 12. Wrath is kindled but a little; bleffed are all they that put their Trust in him. He now holds out a Scepter of Grace in the Golpel; there he breaths nothing but Peace, and Pardon, and all Salvation, thro Faith in his Blood, which he shed to obtain them for Sinners. And there, with all the ingaging Tenderness and commanding Authority of a great and compafionate Saviour, he speaks to them to come in by Fairh to him for them, But fee that ye re- Heb. 12, fuse not him that speaks; for if they escaped not, 25. who refused him that Spake on Earth, much more, shall not we escape, if we turn away from bim that speaks from Heaven. He is able as a Judge to avenge himself in his Justice upon them hereafter, that wont accept him in his Grace for their Saviour now. And he will certainly do it; For if the word spoken by Angels was stedfast, Chap. 2. and every Transgreffion and Disobedience received a 2, 3. just Recompence of Reward; How shall we escape. if we neglect so great Salvation, which at the first began to be spoken by the Lord? &c. This is mention'd on the account of the Greatness of Christ's Person, as God, which had been discoursed on, in the foregoing Chapter, And where there is a wilful contempt of Christ in the Dignity of his Person, and Efficacy of his Sacrifice, attending the Sinner's rejecting him, there is the greatest aggravation of Condemnation that can be. For he that despised Mo-Chap.10. Jes's Law died without Mercy - Of how much 28, 29. forer

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forer Punishment, suppose ye, shall be be thought -11 aboverby, who hath troden under foot the Son of God. and bath counted the Blood of the Covenant where with he (Christ) was funtified an unholy thing

Ule II,

We may bereby fee the Sufery and Happinels 6 thefe that are in Christ's Hands as a Saviour! They are in the Hands of him, who hath all things effe in his Hands so ferve his gracious Purpoles toward them! All the Works of Nature and Grace alread biscommand and he littake care of thee, O Believer, who committeell the felf and thy all to him, whoever elfe he negletts. He hath weonstane watchful Eye upon three for Good Norlling can befall thee, rev lating to this World or the next, without his Leave and he both can and will over rule .sr deland turn all Things to thy advantage in their laft Mues. Tho dark and difmaying Providences may befall thee; yet Christ, thy allworking Head and Saviour, fits at the Helm to fleer them the thee, and to give them a bright and comforable upflon Tho Temp tations may bear hard upon theey yet all the Devils in Hell are at Christ's Command ; and .s god his Grace is fufficient for thee, and his strength . Thall be made perfect in thy weakness. Tho phou may A be formetimes wrack'd with jealous Suspicions and formenting Fears, that thy weak Grave will fail thee, and thy remaining war ring Corruptions will prevail against thee, of that Satan and the World will prove too hard for thee, and make thee Milearty at last; yet thou being in the Hands of Christ, who is God, he'll subdue thine Iniquities in thee, and perfect all that concerns thee in thy use of the Means of his appointment, and will bear the above, and carry thee thro' all Dangers and Difficulties, vill he lands thee fafe in Heaven.

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If they hadd no other Security but thy own Resolutions and Strength, or any Greature Help, thou mightest well despair of the Issues of thy Combats, and of thy intermixed Hopes and Fears; but thy Security, O Believer, is firm in Christ God-Man, who gives to his Sheep eternal Life, and hath affured them they fall never perify, neither hall any pluck them out of his Hands; and his Father, that gave him them, is Joh. to. greater than all, that won'd destroy them; and 28, 29, he and his Fatter are one in Nature or Effence, 30. and therefore one in Confent and Operation ; and so the Father will jointly with the Son take care of them, and none shall pluck them out of the Father's Hands. O Happy, happy Souls that are thus fafe in the Hands of Christ for Time and Eternity. If we indeed belong to, and are interested in this great and all-lufficient Saviour, we are under his Almighty Care and Influence here, to fecure and fit us for everlatting Abodes with him in his Glory hereafter. And all the great and bleffed Things he doth for us in this World, are but Samples and Earnests of inconceiveably greater Bleffings ftill, which he will certainly bestow upon us in the next. Here he gives us I Cor. iz. Grace; but there he'll give us Glory. Here 9,-12. he gives us a Dawn of Spiritual Light, by which at best we see darkly, and know but in part; but there he'll give us the Light of Noon Day, and we shall fee him as he is, and know as we are known. Here he gives us Faith; but there he'll give us Vision. Here we fit at his Feet in an Ofdinance; but there we shall fit with him in his Throne. Here he now and then meets us, and gives us a smile; but there we shall always behold his glorious Face, and be for ever with him. Here he frees us from

from the Power of Sin; but there he'll free us from all the indwellings of it. Here he delivers us from the Kingdom of Satan; but there he'll deliver us from all his Temptations. Here he begins, and carries on the work of Grace in us; but there he'll raife it to Perfection in as full Conformity to himself as possibly can be. Here he sanctifies Afflictions to us ; but there he'll deliver us from all our Troubles, and make us reap the bleffed and fandify'd Fruits of them for ever. Here he supports and comforts us against the Fears of Death; but there he'll fet us beyond the reach of Death John 14. it felf, and we shall dye no more. Because he lives we shall live also; and when Christ, who is 19. Col. 3.4. our Life, shall appear, we shall also appear with him in Glory. All this safety, blessedness and Pla. 149. honour have all his Saints, because they are in Christ's Hands as a Saviour. And they may 9. and ought in a way of Trust in him, and holy walking before him, to be looking with Tit. 2. humble Confidence, and joyful Desire, for the blessed Hope and glorious Appearing of this great Jude 21. God, even our Saviour Jesus Christ, and for his Mercy unto eternal Life. And whilst he says, Rev. 22. Surely I come quickly, their Hearts shou'd eccho back, Amen, even fo come Lord Jefus.

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SERMON VII.

ROM. ix. 5.

Of whom as concerning the Flesh
Christ came, who is over all, God
blessed for ever. Amen.

Have gone through Four Heads of Argument to prove the true and proper Godhead of Christ, or that he is in his Original Nature the true and most High God, to which I shall add a 5th: Therefore

Fifthly, The same Religious or Divine Worship is demanded for Christ, and given to him in Scripture, which is appropriated to the most high and only true God, as peculiar to him.

Worship in General is the Respect or Honour we pay to another on the Account of his Excellence or Superiority, when this is apply'd to a Creature as its Object, denoting the inward Esteem or Veneration we have of him, and that the outward Expressions of Respect we pay him, it is civil Worship, and is always subject to proper Limitations, answerable to the limited Excellence or Superiority of its Object. But when it is apply'd to the infinitely great and Persect God, as its Obiect.

ject, denoting the Adoration of our Hearts and suitable Expressions of it in our Words and Actions, tis properly Religious or Divine Worship, and admits of no Limitation, being founded on the absolute Supremacy, and all other infinite unlimited Perfections of the Divine Nature, as the formal Cause or Reafon of it. Hence where there is not this proper formal Cause of Divine Worship, there it ought not to be given, and 'tis Idolatry to offer it; for tis a giving that Glory to another which is due to God alone, and which he, in his Jealouly for his own Honour, hath folemnly declar'd against, saying, How Bould my Name be polluted? I will not give my Glory to another, Upon this Foot the Religious Worship paid by Pagans and Papists, to any that are not truly and by Nature God, his been confuted and condemned as Idolatron, with great Strength and Evidence of Argument, by the generality of Protestants. But where there is the proper formal Cause of Divine Worship, there it ought to be paid, and 'tis Atheism to withhold it, That Christ is possess d of those truely Divine Perfections, which intitle him to Divine Worship, has been, I hope, sufficiently evinced in some foregoing Confiderations of him according to the Scriptures And that Divine Worthip belongs to him, and ought to be paid him, is now to be proved, and managed as an Argument a posteriori that, the Scripture being Judge, He is the true and most high God, To fet this Evidence in a just Light, 'tis no ceffary to prove two Things, 1 13 dal alawla

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propriated in Scripture to the only true and most high God. And

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2. That that Worthip, which is to appropriated to the only true and most high Gods is by Scripture Warrant given to Christ, and Dout 6, largement, Hear, O (mid bisq od or beinps

ED. 17.

I am to thew that Divine Waysip is fo pen culturly appropriated in Scripture to the only true and most high God, that tis to be given to none but him. This is to plainly expressed in the first Commandment, that there is no just Read fon to doubt of it. And 'tis fet at the Head of the Moral Precepts, as fundamental to all the rest, so fundamental, that without it, they wou'd lose their Moral Nature and Obligation upon us. For if we may have any other God, and pay Divine Worthip to him as God, then whatever that supposed God should command would claim our Faith and Obedience, as parts of that Worship we owe him. And if the Commands of that other God should happen to be contrary to what the true God hath commanded; Yet fo far forth as we own that supposed God to be our God, and Worthip him accordingly, we must receive his Commands as Obligatory upon us, and the true God must so far be no longer a God to us, and confequently his Commands as contrary to those of the other God, whom we own as our God, can be no longer thought to oblige us. For not to believe or obey the Commands of any God, is in Fact not to own him for God, and not to worship him as fuch. Precence, DREME

Now in the first Command, Divine Worhip is expressy appropriated to the great Jehovah, who excludes all others from it; Then Exol. halt have no other Gods before me. And that 20: 3. this respects his being the alone Object of their Worship, is plain from the next Command

mand, which speaks of the manner of our worshipping him. The same Command is repeated afterwards with farther Light and En Deut. 6. largement, Hear, O Ifrael, the Lord our Godi 4, 5, 13. one Lord, one Jehovah, one Self-existent Original Being, and with regard to him 'tis added, Thou shalt love the Lord thy God with all Chap. thine Heart, and with all thy Soul, and with all 10. 17. thy might - Thou shalt fear the Lord thy God, 20. and serve him, &c. And again, The Lord jum God, is God of Gods, and Lord of Lords-Thou shalt fear the Lord thy God, him shalt thu Serve, &c. And to shew that this Command is of continuing eternal Obligation, and it exclusive not only of the Gods of the Heathens, but of all that are not the only living and true God, Christ hath recited it again with a still more express and evident Limitation Luke 4. on of it to that God alone. It is written the shalt worship the Lord thy God, and him one Mat. 4. Shalt thou serve. These words of Christ areas IO. Answer to Satan's Proposal that he should fall ver. 9. down and worship bim. The worship Satan de manded was of a Religious fort, otherwise this Answer of Christ, taken from God's Law would have been nothing to the Purpole; for that Law only respected Religious Worthin And yet the Religious Worship Satan demanded seems not to be that of the highest and most absolute Kind, but only of a Relative and Subordinate fort; For the Reason or Ground of his Demand was his Pretence, that he could give to Christ all the Kingdoms of the World and the Glory of them. But he did not pretend that he could give them, as things that were Originally his own, but as things that were deposited in his Hands to be at his Disposal, as the Evangelist Luke reports 14 The

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The Devil Said unto bim all this Power will I give Luke 4. thee, and the Glory of them (viz. of the King- 6. doms of the World) for that is DELIVER'D unto me, and to whomfoever I will I give it. So that he spoke of himself only as a constituted God, and demanded only a worthip fuitable to that Character, which might be pretended would ultimately and reductively terminate on the true God, who gave that Power to him. New Christ, in answer to this, don't say (as he justly might) that the Devil's Claim of that Power was but a vain and falle Pretence, or that Christ was himself a greater Person than Satan could pretend to be. But he tells the Devil, that even on supposition that what he alleged was true (which Christ did not then think fit to Dispute with him) yet he ought not to be worshipped for this plain Reason, because he was not that only true God, who had faid, Thou shalt worship the Lord thy God, and shalt ferve him, which Text Christ quotes according to the real Sense and Meaning of it, and to make that Sense more evident and convincing still, adds only to it. Him ONLY shalt thou ferve; thereby silencing the Devil at once, and determining in words as express as can be, that the only true God is only to be worshipped. The Devil was so confounded with the Majesty and Evidence of this Argument against him, that he had not the Face to renew his Attack; but like one convicted beyond all Contradiction immediately left him. this Answer of Christ's to Satan, the Apostle's ver. 11. Account of the Idolatry of the Heathens well agrees; when reminding the Galatians of their former Heathenism, he tells them, They did Jervice to them, which by Nature are no Gods. The Strength and Emphasis of the Apostle's A . not we be will the Argument

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Argument to thew the blind Idolatry of their Generifm lies in the Object of their Worthin that they ferv'd nor the true God, who have by Nature, and Originally for but God's of another fort, who, however they came to be Gods, were not to by Nature, and therefore had not that in them, which is the only proper Ground and formal Reason of Divine Worling. And here, by the way, we may observe, that this Argument of the Apolles lies very ftrong against the Worshipping of Christ himself, on Supposition that he is not by Nature God, the want of that in the Objed Worshipped, being made the formal Reafon of Idolatry in the Worthipper. Hence if Christ is not indeed by Nature God, the Ga Latians might have retorted the Argument on the Apostle, and faid, you Worship Chris, and have taught us to do fo too, and there fore by your own Argument, both you and we are guilty of the like Idolatry ftill h Worshipping one that is not by Nature God. We have only changed the Object, but are full committing the fame Sin against the only true God. But fure the Apostle did not argue at such a Rate as would have overthrown the whole Worship of the Christian Church, supposing Christ to be then Worshipped by it, as we shall see anon he was; and therefore by this very Argument we may be affured that hebelieved and preached, that Christ is by Nature But to return, This Apostle's Charge of Idolatry at another time on the Heathers, as a Sin against the Light of Nature, stands on this Foot, that they Worthipped fomething else besides the only true God, who created the World; they wor bipped and farved the Creature more than for besides, Greek wan the Creator, who is bleffed for ever. Amen. This plainote

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plainly thews that the Worthipping the molt High God? who by his own proper Efficiency made the Heavens and the Earth, don't excuse from Idolatry, if any other Being how excellent foever is foyn'd with him, and is Worshipped besides him. So fully posses'd were the Apostles with this fundamental Principle of all true Religion, that when any pretended to offer Religious Worship to them, they utterly rejected it, and that with Indignation. Thus when Peter apprehended that Cornelius meant him Religious Worship, by his falling down at his Feet, he immediately put a full flop to him on this Ground, that he was only a Man, and therefore no Religious Worship was due to him; Peter took bim up, Acts 10. laying, stand up, I my felf also am a Man. And when the Apostles Paul and Barnabas were treated with Religious Rites at Lystra, because of the miraculous Power God had there put forth by one of them, with what Detestation and Abhorrence did they reject that Affront to the Deity? directing them to pay all Religious Homage to the great God only, who made the World. They rent their Clothes, and ran in among the People, crying out, and saying, Chap. Sirs, why do ye these Things? we also are Men of 14. 14. like Passions with you, and preach unto you, that ye should turn from these Vanities unto the living God, who made Heaven, and Earth, and the Sea, and all things therein.

The Holy Angels likewise are as tender of God's Honour in this Respect; and therefore when one of them appear'd in a glorious and exalted Character to the Apostle John, and he either offer'd him civil Worship, which the Angel mistook for Religious Worship (for the Angels are not Omniscient) or the Apostle, mistaking this Angel for Christ, the Angel of

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the Covenant, offer'd him Religious Worthin (for the Apostles were infallible only which they were under special Inspiration, which there is no Proof that the Apostle John was under then, at least as to this particular) I say, when in one of these Circumstances, the Apostle offer'd to Worthip the Angel, he forbid him for this Reason, because he was not God, and directed him to pay that Honour to God only. See thou do it not, I am thy fellow Servant. — Worship God. Thus you see that Divine Worship is by the Doctrine of the Scriptures to be confin'd wholly and alone to the only true God, or to be given to him, and to none besides him. And yet,

2. This Divine Worship, which is thus peculiarly appropriated to the only true God, is by Scriptum Warrant given to Christ, and required to be paid

Those Angels who refuse Divine Worthip

to him.

from others, because they are not God, pay it to Christ because he is God. When the Father brought his Son into the World, he faid, Let all the Angels of God worship him; and to thew that his Deity was the formal Reason of that their Worship, the Father immediately calls him by a Title expressive of it, saying to the Son, Thy Throne, O God, is for ever and ever. Good old Jacob worshipped him before his Incarnation, when as he lay on his Death-Bed he apply'd to him for Bleffings on Joseph's Sons, saying, The Angel which redeemed me from all evil, bless the Lads, which could be none but Christ, the Angel of the Covenant Not to insist on other Instances in the Old Testament, when Christ was here in the Flesh he admitted of Divine Worship as his due, and never made the least Objection, or en-

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ter'd the least Caution against it, or put the least Restraint upon it. And can we suppose that he shou'd be less careful of his Father's Honour, than the Angels or his Disciples were; or that he wou'd not have protested against all Tenders of Divine Worship to him, if 'twas not his due? But we never meet with the smallest Hint this way. He readily accepted all the Divine Honours that were offer'd him of this kind. We are expresly told of several who came to him to be heal'd of their Bodily Diseases, and fell down, and worship'd him. And that many, if not all of these Instances, are to be understood of religious Worship, appears from their Faith express'd in him at the same Time, as in one that was able to do whatever they wanted; which Faith in him was it felf an exalted Act of Divine Worship. Thus, among others, There came a Leper and worship'd him, saying, Mat. 8; Lord, (using therein the Title by which the 2. 3. Septuagint always render'd Jehovah) if thou wilt, thou canst make me clean. And Christ own'd this worshipping Faith in him, immediately faying, like God, I will, Be thou clean. See like Instances in Mat. 9, 18, 27, 28. And when Peter was call'd to go to Christ on the Water, and found himself ready to fink in that attempt, he cry'd out to Christ with some, tho' weak, Faith in his Power, faying, Lord Mat. 141 Save me; and Christ was so far from reproving 30. him for this act of Worship, that he reproved him for being no more strong and confident in it, saying unto him, O thou of little Faith, where- ver. 31] fore did'st thou doubt? And when he came into the Ship, and had by his God-like Power still'd the Wind, the whole Company join'd with Peter in worshipping him, as the Son

Mat. 14- of God: Then they that were in the Ship came
33- and worshipped him, saying, Of a truth thou an
the Son of God. And when Christ was risen
from the Dead, and appear'd to his Disciples.

Mat. 28. we are told, some worship'd him while some 17. doubted. They that worship'd him did their Duty; and twas the Sin of those that doubted. And who can reasonably question whether this was Divine Worship? since by that his appearance to them, he proved his Godhead, according to what he had to'd them, that he wou'd raise himself again? And as soon as Thomas saw the Proofs of his Resurrection, he worship'd him in an Address of Faith, saying

Joh. 20. to him, My Lord, and my God. And Christ 28. commended that adoring Expression of his Faith.

Obj. If it is faid, That Christ refused religious Worthip, which was offer'd him by Mary, when he faid, Touch me not; for I am not yet John so. aftended to my Father; intimating, that he was not to be worthip'd till after his Ascension, as if his Exaltation was the proper Ground of

if his Exaltation was the proper Ground of it.

And. There is no mention of Worship, nor any appearance in the Context, that Mary then

appearance in the Context, that Mary then design'd to worship him in a religious manner; but only that she intended a joyous and affectionate Embrace of a civil Nature, which her Ecstasy at his appearance ran her into; or that she wou'd have prov'd by her Touch that it was really he, and not a Phantom. But Christ put her off for the present, that she might not waste Time, he having another work of Importance, which required speed, for her then to do, and that was to go and acquaint his Disciples with his Resurrection, as the next words shew. But go to my Brethren, and say unto

unto them, Inscend to my Father and jour Fasher, and to my God and your God. And the Reafon he gave why the thou'd not then fray to touch him, for I am not ascended, was to comfort her with the Expectation, that the might afterwards have the Opportunity of his Company, and of being farther fatisfy d about the Truth of his Refurrection, in the Forty Days in which he at Times appear d to, and conversed with his Disciples. And even admitting that Mary defign'd to pay divine Worship to Christ, he prevented her doing it then, only because it was an unseasonable Time for it, when the ought to be employ'd in another Duty; and not because that Honour was not, on proper Occasions, to be paid him. All his Disciples join'd in their Adorations of him as he was ascending to Heaven: While he bless'd Luke24? them, he was parted from them, and carried up in- 51, 52. to Heaven, and they worship'd him.

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And after Christ's Alcension to Heaven, and his Effusion of his Spirit from thence, (by which the Evidence and Glory of his Godhead appear d in greater Luftre than was confiftent with his humbled State) the Scripture ipeaks abundantly of the Divine Worthip that is paid him, and demanded for him. He as well as the Father is represented as the Object of our Faith, Love, and Obedience. And with the Exercise of suitable Graces, our Prayers, and Praises, and factamental Dedications, are to be made to him jointly with

the Father.

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^(1.) He is the Object of Prayer equally with Gen. 48. the Father. Stephen in his last Moments, and 16. when he was full of the Holy Ghoft, directed his Prayer to Christ, Saying, Lord Jesus, receive Acts 7.

my Spirit, and he kneeled down, and cried with a loud Voice, Lord, lay not this fin to their charge; which is exactly for Matter and Form the same kind of Prayer that Christ, as Man, made ultimately to the Father in his last Moments, Luke 23. saying, Father forgive them, for they know not

of Prayer. For this thing (speaking of Satan's 2 Cor. Assault on him) I befought the Lord thrice, that 12.8,9 it might depart from me. And he said unto me. My Grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore

will I rather glory in my Infirmities, that the Power of Christ may rest upon me, according to this my Prayer to him, and his answer to me. And the Apostle John, speaking of the Son, says, This is the confidence that we have in him, that if we ask any thing according to his Will, he heareth ms. And if we know that he heareth us, whatever we ask, we know that we have the Petitions that we defired of him, I John 5. 14, 15. We hereby see 'twas the common Practice of Believers to pray not only to the Father, but likewife to the Son, as the adequate ultimate Object of their worship; as to one who they believ'd both heard and answer'd them. And hence 'tis made the distinguishing Character of Christians as such, that they are those who call upon the Name of Christ, which includes the whole of religious Worship, and Prayer

particularly as a leading Part of it. Thus the

Apostle's Description of them is, that they call

1. Cor. 1. upon the Name of Jesus Christ our Lord: And Ananices, speaking to Christ of Saul's Commission

2. against his People, said, He had Authority from

Acts 9. against his People, said, He had Authority from

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the Chief Priests to bind all that call on thy Name. And as foon as Saul became Paul, and Preached Christ, all that heard him were amazed, and faid, Is nouthis he that deftroy'd them, which call'd on this Name in Jerusalem? And that their calling on Christ's Name was in a way of supreme Adoration, as the Name of the great Jehovah of Ifrael was call'd on, appears from Joel 3. 32. compared with Rom. 16. 13, 14 where that Passage, which in Joel undoubtedly speaks of the great Jehovah of Ifrael, is apply d to Christ as that Jehovah to whom that Worship is to be paid. For who seever shall call on the Name of the Lord shall be faved; and that Christ is the Lord here intended, is plain from the following Words: How shall they call on him in whom they have not believed? And bow shall they believe on him of whom they have not heard? &c. which answers to what the Apostle says of Christ; He was preach'd to the Gentiles, and be- 1 Tim. 3. lieved on in the world. To shew still farther, 16. that Christ was address'd in Prayer in the same manner with the Father, they are frequently join'd together in the same Petitions, without the least appearance of a higher Honour giyen therein to one than to the other. Now God 1 Thef. himself, and our Father, and our Lord Jesus Christ 3.11. direct our way unto you, And at another time; Now our Lord Jesus Christ himself, as his own 2 Thes. act, which as God he is able of himself to do, 2.16,17. and God even our Father - comfort your Hearts, and establish you in every good word and work. And here Christ is named before the Father, to shew that the Father's being at other times named before him, is no Argument for a difference in the Kinds or Degrees of the Worship that is jointly paid them, when the Son is consider'd in himself as God. Many Instan-

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son, in a way of Prayer for Grace, Mercy, and Peace, are to be found at the Beginning and Close of most of the Epistles. And sometimes Grace is ask'd from Christ absolutely, without any Notice taken of the Father. The Grace of the Lord Jesus Christ be with you, and

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Gal. 6. with your Spirit. And the Prayer of the whole 18. Church to Christ, and the Apostle's Prayer to him for them, shuts up the Canon of the Scrip-

T Cor.

Rev. 22. ture. Surely, says Christ, I come quickly. Amen, 20, 21. says the Church, even so come Lord Jesus. The Grace of our Lord Jesus Christ, says the Apostle, be with you all, Amen. What can more plainly express the sameness of this kind of Worship, which is offer'd to the Son, with that which is offer'd to the Father?

(2.) Christ is the Object of Praise equally with the Father. They are join'd together in thele acts of Adoration with equally losty and exalted Strains. I beheld, says the Apostle John, and I heard the Voice of many Angels round about the

21,12,13. Throne, and the Beafts, and the Elders, and the Number of them was Ten thousand times ten thoufand, and thousands of thousands; saying with a loud Voice, Worthy is the Lamb that was flain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Bleffing, (all forts of the highest Adoration and Praise). And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I, saying, Bleffing, Honour, Glory, and Power, be unto him that fitteth on the Throne, and unto the Lamb, for ever and ever. Here every Creature without exception, is represented as paying this fotemn supreme Homage equally to the Father, and to the Lamb; which plainly exempts Christ

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Christ from being a mere Creature, since he, together with the Father, is the Objett, and not the Offerer, of this Adoration. And tho' Christ, confider'd merely as Man, is a Creature, and did worship as such in his humbled State, which call'd for fuch a Deportment; yet in this other Representation of Things, I conceive with Submission, his Human Nature is to be confider'd as exempted from paying Divine Homage, by its Personal Union with the Divine Nature, and by its Advancement, answerable to the Honour of that Union, to fuch 2 State of Glory as swallows up its inferiour Characters in the Grandure of the Deity, which Derty is as really the Son's as the human Nature is with which tis Personally united, and both together are undividedly himself, who in his highest Exastation, behaving it fuitably to his highest Nature, is the Object, and not the Offerer of Divine Adorations. So again fays this Apostle, I beheld, and to a great Multitude, which no Man could number, of all Na- Chap. 7 tions, and Kindreds, and People, and Tongues, 9, flood before the Throne, and before the Lamb, -faying, Salvation to our God, which fitteth on the Throne, and unto the Lamb. If the Expressions in these Places are understood as Acts of the most adoring supreme Worship when apply'd to the Father, why shou'd they not be so understood when apply'd to the Son? since they are offer'd to them jointly in the same Breath, and in the same sublime manner, without any appearance of different Degrees of Regards to them respectively. When these, and such like Expressions, are apply'd only to the Father, none doubts but they are Acts of supreme Adoration; and why shou'd they not be thought

fo too, when the very same are apply'd only to the Son, as they often are, without mentioning the Father, as the Object intended by

2 Pet, 3: them? Grow in Grace, and in the knowledge of 18, our Lord and Saviour Jesus Christ; to him be Glo. ry both now and for ever, Amen. And to him

that loved us, and washed us from our Sins in bu Rev. I. own Blood, - to him be Glory and Dominion, for 5, 6, ever and ever, Amen. These and the like Doxoligies, which are apply'd to Christ, are exactly of the same Strain, and in the very same Words, with those apply'd to the Father in Phil. 4. 20. and I Pet. 5. 11. where none doubts but they are Expressions of supreme

adoration. (3.) Christ is the Object of Sacramental Dedi-

Faith, Worship, Obedience and Profession of Christ, as well as of the Father, that we are obliged by the Ordinance of Baptism, as is plain from our being baptized into his Name Mat. 28, equally with the Father's: Baptizing them in [Gr. in into] the Name of the Father, Son, and Holy Ghost, And at other times mention is made of Persons being Baptized into the Name of Christ, without any Notice taken of the Father; which at least imports, that he is as much concern'd in this folemn dedica-Alls 19. ting act of Worship as the Father. They were baptized in [Gr. is into] the Name of the Lord

cations equally with the Father. 'Tis to the

Jefus.

18.

And as to the Lord's Supper, it needs no Proof that that was instituted in special Honour to our Lord Jesus Christ; and that he in a very peculiar manner is the Object of our Worship therein; and that we are peculiarly engaged to be, and professionally do become his thereby. The Nature of that Ordinance sufficiently

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sufficiently demonstrates all this. Thus the same supreme Worship, in the Principal Branches of it, is given and belongs to the Son equally with the Father, and consequently he must be God equally with the Father, since no Divine Worship, and much less that which is Supreme, is to be paid to any but God only.

If it is said, That other Places of Scripture Obj. to speak of our coming to God thro' Christ, and of worshipping him in Christ, and therefore it seems Christ is to be worship'd only in a Subordinate way, and the Father ultimately thro him.

Consider Christ as God, and so he is to be Ans. worship'd with supreme and ultimate Worship equally with the Father. And the Places that have been mention'd, may be very well referr'd to him under that Consideration of him, as the original Ground or formal Reason of the worship paid him, tho 'tis not, nor was it needful that it shou'd be, always express'd. But confidering Christ merely as Mediator, and in that Capacity, as the Way and Medium of all the converse that finful Creatures, as we are, have with God, and so he is not the ultimate supreme Object of our Worship; but we worthip the Godhead in and by him. And according to the Oeconony of our Salvation, we in a particular manner apply to the Godhead in the Person of the Father, as the first Person of the Trinity, and first Mover in the work of our Salvation, thro' the Mediation of Jesus Christ, God-Man, placing all our confidence in what this great Person has done for our acceptance with, and obtaining Bleffings from the Father; and this we do by the Affiltance of the Holy Ghost, Eph. 2. 18. Considering

ing Christ as God, we call upon his Name; and confidering him as Mediator, we call upon the Name of Father in and thro him,

or call upon the Father in his Name.

It may be farther Objected, That all the Obj. 2. Honour we pay to Christ, is only on the account of his high and advanced Office, and of his Authority over us, and Beneficence to us therein; which he feems to give as the Reason of it, when he says, The Father judgeth John 4. \$2,23.

no Man, but hath committed all Judgment to the Son; That all Men should honour the Son, even as they honour the Father. And which feems farthermore to be denoted, in that the Praises that are given him peculiarly respect his Of fice, and the Benefits he bestows upon us therein; and therefore don't prove that he is the

only true God.

v. 18.

V. 19.

W. 21.

V. 23.

Father.

anf. 1. These words in John affert what is pleaded for, viz. That the same Divine Honouris to be given to the Son as to the Father. The Necessity of which is so great, that the Father thinks himself not honour'd where this is denied: For he that honoureth not the Son, honour-V. 23.

eth not the Father, which hath fent him.

2. These words may refer to the whole proceding Discourse, where (as has been shewn) Christ among other things represents his equality with the Father, as one that doth whatever the Father doth, in the same supreme Manner; and quickens whom he will, with the same Soverainty, -That all Men sould bonour the Son even as the Father. And confidering these Words in that Reference, they are a Confirmation of instead of an Objection against, Supreme Worship being paid to the Son equally with the

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3. Supposing they refer to the words imme-diately preceding, then Christ's saying, The Father bath committed all Judgment to the Son, that all Men should honour the Son, &c. is not to be understood, as if the Father's giving all Judgment by special Dispensation to the Son, was the Original Ground, or formal Cause of this Honour's being paid him; But may be confider'd as a Notification of Christ in such a manner as might be a most effectual Motive or Argument to engage us fo to Honour him, tho he then appear'd and acted in meaner Characters. And accordingly all the mention which is made in other Places, of his redeeming Love and Grace in the adoring Praises that are offer'd him, are to be confider'd as Motives or Inducements, and special Matter of Praise; but not as the Original Ground or formal Reason of it. Thus every Instance of God's Benefits to us is a Motive to our Prailes, and should make up a great Part of our Song; but our Songs ought to be of God, whither we had receiv'd those particular Mercies to ingage us in that manner to express hem or no. Ifraet fung the Praises of God's Goodness in delivering them out of Egypt.-Who is like unto thee, O Lord, among the Gods Exod.15. who is like thee, glorious in Holiness, fearful in 1,-19. Praises, doing Wonders ? &c. And God enoin'd them Obedience to his Law, as the Chap. Lord their God, that brought them out of the Land f Egypt. And he afterwards faid to them, Thou halt fear the Lord thy God, him falt thou Deut.io. erve. — He is thy Praise, and he is thy God, 20, 21, hat has done these great and terrible. Things for hee THEREFORE thou shalt Love the Lord Chap. by God and keep his Charge, &c. They wor- 11. 1. hip'd God with Praises for these Blessings, and

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and he reminded them of them, and mad himself known by them, as Motives to the ferving him; but not as the Original Ground formal Cause of it. For they were bound adore and ferve him on the Account of own Excellencies made known to them, when ther he had so deliver'd them or no. tho' the Considerations of Christ in his Office Capacity, as our Redeemer and Judge, are in deed indispensible Obligations and bindin Motives or Arguments to us to pay him Divi Worship, and therein to Honour him, eve as we Honour the Father; yet if he had a redeemed Men, and was not to be, by fped al Dispensation from the Father, their imm diate Judge, we were bound to have paids possible Adoration to him on the Account his Divine Nature and Excellencies in ever Display of them. Hence the Angels en him in their loftiest Adorings, together an equally with the Father, in some of the Pl ces that have been recited, tho' his bein flain, and his executing Judgment don't imm diately relate to them. They indeed put it Consideration of him, as a Lamb sain, in their Song of Praise, because of the Glor of Divine Grace, and of all other Perfection of the Godhead, which was display'd thereby And fo they brought into their Song of Praise the Consideration of God, as the Creator, o cause of the Glory of his Wisdom, Power and Goodness that shone forth in the Creation of the rest of the World, When these Morning Stars sang together, and all those Sons of Go shouted for Joy. But sure they were oblig'd have Worship'd God in their highest Adoran ons, if he had created nothing but themselve Hence 4. Th

Job 38.

A. The Relations Christ bears to us, and he Benefits he bestows upon us therein, could not be a sufficient Motive or Obligation for us to may him Divine Worship, and therein to honme him as we benour the Father, unless he had in Divine Nature and Properties to be the Foundation or formal Cause of that Worship.

Some Men stand in Superior Relations, and the therein highly beneficial to us; as Fathers, non whom we derive our Beings, Maintenance and Inheritance; and good Princer, by whom we are protected in them; but yet we see not to Honour them with Divine Wor-

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postle John, acted in an inconceivably great nd exalted Character toward him, and made he most glorious and beneficial Discoveries to im; yet, he not having the Divine Nature nd Perfections, 'twas not a justifiable Mo-Rev. 19. ive to pay him Divine Worship. No, not 10. lo he was present with the Apostle. Hence ow dignify'd soever we suppose Christ to be his Office, and how Beneficial foever in his Discharge of it to us; yet if he was not posas'd of the Divine Nature and Attributes, we ught not to pay Divine Worship to him for, as you have heard, that is the only proer Basis of Divine Worship; and the formal Nature of immediate direct Idolatry lies in Vorshipping any that is not by Nature God. Gal.4.8. and if it is faid, that the Reason why we not Worship Men or Angels on the Acount of their Relations and Benefits to us is, ecause they are dependent therein themselves, nd don't act toward us Originally from semselves; which is indeed the true Reason it. The same may be said of Christ consi-t deplet Prayer, and Praide, and S. ..

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der'd merely as Mediator, and indeed in every other Confideration of him according to the Notions of the Oppofers of his real Diny. And therefore, if there was not fomething elfe in Christ to make him Independent and Sa preme, and to to be the Ground of our work thipping him, what he is, and doch in his of. fice, as Mediator, and what he is in the higher Confiderations of him that the Enemies to his proper Godhead will allow of cou'd nor be a just Motive to, much less cou'd it be the formal Cause of that Divine Worthip. And there fore fince, whatever are the Morives to it, all Men are obliged to honour the Son, even as they honour the Father, he must be in Nature and Divine Excellencies, the fame with the Rather. Or fince we are to worship him with that Divine Worship, which is founded in the Nature and Excellencies of God, and is peculiar to the only crue God; he must needs be that God. And fo I have gone thro' the Proofs I intended of the Doctrine of Christ's true and proper Godhead. And all the use I shall make of this last Proof, shall be only to recommend it briefly to your Practice. Therefores or girlino VI. comict yag or son the or as you have heard, that is the only pres-

APPLICATION

Is Divine Worship to be paid to Christ as a Proof of his Godhead? Then let us bring that Tribute to him in acknowledgment of it. The not enough for us to own that Christ is God, and that all possible Reverence and Homage is due to him as such. But we should make Conscience of paying him that his Due, by frequent lively spiritual Addresses to him is a way of Prayer, and Praise, and Self-Dedication.

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and outward betion. Let us, who make a Profession of him, call upon his Names as God equal with the Father, in every Circumstance of Life ; and call on the Name of the Father in him, as our only Mediator. In the first consideration of him, he as well as the Father is the ultimate Object of our Worship, and in the second he is the next Object of it. We may and ought to go immediately to Christ, as God-Man Mediator. We need none to introduce us to him; he being Man to admit of the Addresfes of Men, and God to render him worthy of them. We must not go immediately to the Godhead, abstractly consider'd : But thro' Christ's Mediation, as the only Ground of our Acceptance with God, we may with fafety and holy confidence go to God, confider'd in all, or each of the Divine Subfiftents of the Godhead, and therein deal either jointly or difindly and explicitely with them all, and with regard to the Oeconomy of our Salvation, ultimately with the Father, as the Father, who in that Oeconomy is to be conceived of, as the first Giver of all the Grace, Mercy and Help we stand in need of. Let us likewise offer the highest adoring Praises to Christ, as God equal with the Father; and thro' Christ, as our Mediator, (in whom alone we, and what we do, can find acceptance) let us offer the Sacrifice of Praise to God continually; and yield our felves Servants to the Son together with the Father, in all Obedience unto Righteousness, or true Holiness. All this Religious Homage ought to be paid by every one to Christ, and especially by those that pretend to own him as God, and to believe in him as their Saviour. He is thy Lord, and Pfal. 45. worship thou him. Worship thou him, not in a 11. Com-

(160)

Complement, not in Word and outward Behaviour only; but in the most intense and close Engagement of Heart; in the most intarged Exercises of Faith, Love and Obedience to him, and in the deepest Prostration of Soulbefore him, crying our in the adoring Sense of thy Heart, as Thomas did, My Lord, and

Joh. 20. 28.

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SERMON VIII.

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ROM. ix. 5.

Of whom as concerning the Flesh
Christ came, who is over all, God
blessed for ever. Amen.

Hat Jesus Christ is God Man; or that he is in one Nature true and proper Man, and in the other true and proper God; even the most high and infinitely blessed God,

Doct.

I am now to shew the great Importance of this Doctrine, particularly as it concerns Christ's true and proper Godhead. III.

'Twou'd be easy to represent its momentous Consequence, as it respects Christ's being true and proper Man, as well as true and proper God. For by his being Man he answer'd, and could not otherwise answer, the Ancient Prophesies of the only Messiah, which spoke of him as a real Man. He hereby became nearly related to Men, and sit to personate and redeem Men, to act toward God for them, and to act from God toward them; was capable of offering a Sa-M crisice,

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crifice, and of having a Sacrifice to offer for Men; of Obeying and Suffering in a legal way, in the room and stead of Men, and after the manner of Men, as God's rightcoms Law requir'd; and became truely and bumanh compassionate to Men, and a proper Example for Men. Hereby the Addresses of Men to God are imbolden'd thro' Faith in his Name, Hereby that Nature triumphs over Sin, Satan and the Grave, which was conquer'd and captivated by them; yea, degraded Human-Nature is ennobled above the Angels, and crown'd with Glory and Honour; and one in that Nature, which (Nature) had provoked God, and brought Darkness and Disgrace upon all his Attributes, has fo-fully appealed, and plensed, and glorified him, that the Deity opens again to our View in more bright and gladning Rays than it ever display'd before.

On these and several other Accounts that might be mention'd, the Reality of Chris's humane Nature in personal Union with the Godhead, is of the greatest Moment, and ought to be entertain'd as such. But my present Design is to represent something of the vast Importance of the Doctrine of his real and infinite Godhead, without which that of his Manhood wou'd lose all its Worth and Estimated

cacy.

First. Tis of great Importance with respect to the other Persons of the Adorable Trinity; jea, and with respect to the Godhead it self.

1. If Christ is not properly, and by Nature God, as the Eternal only begotten Son of the Father's Essence; then the Father is only in a Metaphorical lax sence, and not at all in a sind

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or proper Sense, the FATHER. For to be truly and properly a Father necessarily imports the having a true and proper Son of his own Nature by Emanation from him; and to deny that Christ is such a Son of God the Father, under pretence of honouring the Father, is really to deny the Father, as the Father, and to dishonour him, by taking from him his special distinguishing Character and personal Property which he delights to be known by, as appears from his so frequently calling Christ the Son, his own Son, and his only begotten Son, and from his Son's calling him his own Father. Hence, lays the Apostle John, Who is a Lyar, I John but he that denys that Jefus is the Christ? The 2.22. Christ or that Christ emphatically, which Peter, in this Apostle's hearing, and with his Confent, confess'd to be the Son of the living God. To deny him to be that Christ, who is that Son of God, is to deny the Distinction of his and his Father's Persons, in the same Essence. And he that doth this is called Antichrift, that denys the Father and the Son, because he I John denys the true Meaning of the diltinguishing Upon which he adds, Characters of both. Whosoever denyeth the Son, the same hath not the Father. Either he has not the true Doctrine of the Father, he has not right Sentiments of him and of his Son; or, which is worfe, he hath not an Interest in the Father, or in his favour, whilst he denys the Son. And our Lord himself has assured us, his and his Father's Honour are so undivided, that he that honours not the Son, even as he honours the Father, honours not the Father himself. By taking John s. that Glory from the Son, which belongs to 23. him as the Son of the Father's Esence, we take that Glory from the Father, which belongs M 2

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pretend to pay all possible Honour to the Father; yet in Reality they don't honour the true Father, nor doth he think himself honour'd by them, while they deny and so dissonour his Son. If we sink the Son's Character we necessarily sink the Father's too. But if we do Justice to the Son's Character, and have right Conceptions of what he is by Nature, we shall likewise have the most honourable Apprehensions of the Father, according to the true Import of that relative Denomination.

'Tis only by the true Knowledge of the Son that we can know the Father in that Denomination of him. Hence said Christ to the Jews, Te neither know me nor my Father; if ye

John 8.

Chap.

Ver. 8.

14. 7.

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fo. And after the same manner he spoke to his Disciples. If ye had known me, ye should

ye know him, and have seen him? How had they known and seen the Father? Philip put

a Question to Christ, which shew'd he did not understand how. In Answer to which Christ tells him he had known and so seen the Father, by knowing and seeing him; because of the mutual essential Inbeing of the Father

Ver. 9. and him. Hast thou not known me Philip? bethat 10, 11. hath seenme, hath seen the Father; and how sayes thou then, shew us the Father? Believest thou

not that I am in the Father, and the Father is me?——The Father that dwelleth in me, be doth the Works. Believe me that I am in the Father, and the Father in me, or elfo believe me for the very Works sake. How just and clear is this way of Christ's Arguing,

while we consider him as the same in Essence

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and Operation with the Father, and in Perfonality distinct from him, as he is the Bright- Heb. 1. ness of the Father's Glory, and the express, Image 3. of his Person. If we know such a Divine Person as the Son, who, and what he is in his Original Nature, we can't but know the Father, who, and what he is too, in that Confideration of him. But if we lose the true Knowledge of Christ, of what his Nature is as the Son, we lose the true Knowledge of the Father as the Father, and dishonour him as well as the Son, by destroying the Dignity of both their Relations to one another in the same infinite Essence. But how dark and unintelligible is all this Discourse of Christ, unless we conceive of him under this truly Divine Character as the effential Son of the Father; for then we might know him, and yet not know the Father, because their Natures would be infinitely different from each other. To fay we know the Father, by knowing the Doctrine Christ reveal'd concerning the Father, or the Miracles he wrote by the Father's Power, and not his own, is to put a great Force and Impropriety on the Expression, which speaks of knowing Christ himself; and tis to affert nothing peculiar to him that might not also be said of the Apostles, who likewise by Divine Inspiration reveal'd the Father in their Doctrines, and by Divine Power confirm'd those Doctrines with Miracles. But how improper would it be to fay, that by knowing the Apostles we know the Father? They never spoke any thing like this of themselves. And how this Inbeing of the Father and Son may be distinguish'd from what Christ afterwards. lays of his Disciples being in him, and he in M_3

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them, may be consider'd when we come to

speak of their Union with him.

2. If Christ is not properly and by Nature God, we lose the Deity of the Holy Ghost. For to suppose the Holy Ghost to be God, and to procede from the Son, or to be sent by the Son, and yet the Son himself not to be God, is the greatest Debasement of the Deity, and a

most blasphemous Conception of it.

Who but God shall pretend, together with the Father, to give necessary Subsistence to a Divine Person; or to have Power to send him that is God? What Creature, or Being below the Godhead, how highly soever raised and dignissed by his Nature or Office, shall dare to Arrogate this Honour to himself? Or how can it possibly consist with the infinite Superiority of God above the most Excellent Being He can produce? To deny then the Godhead of Christ, unavoidably runs us upon a Denial of the Godhead of the Holy Spirit, and consequently upon putting a low and shat Sense on the Numerous Texts that affert and plead it.

But if Christ is by Nature the true God, the Holy Ghost's proceding from, and being sent by the Father and him, is no more inconsistent with the proper Deity of the Holy Ghost, than the Son's being begotten of the Father and sent by him, is inconsistent with the Son's Deity. And this I have shewn be-

fore is no way inconfiftent,

I know the Denial of the Father and the Holy Ghost, in the manner that has been represented, is of little Weight in the Opinion of those who deny the real proper Godhead both of the Son and Spirit, But I am perswaded these are things of great Importance

in themselves, and will be thought so, by those who believe the true Divinity of both these Persons, and adore the Father as the Son's own Father, and have selt the God-like Powers of the Holy Spirit upon their Hearts, or live under a convictive Sense of the Naces by of it to subdue them to the Obediense of Eaith,

3. If Christ is not properly and by Nature the true God, we lose the Unity of the Godhead;

or, there are more Gods than one.

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To fay Christ is in no Sense God, is directly to unlay the express Words of Scripture. which often call him God, and sometimes the true God, the Great God, and God over all bleft fed for ever. And, I think, most of those who in our Day deny him to be by Nature the only trueGod, do nevertheless allow him in some peculiar sense of their own, to be the true God. And admitting that he is in some Sense the true God, he must be either the same God in Nature with the Father, and distinct in Personality from him; or the same God in Nature and Person with the Father, so as that Father and Son are only different Names of one and the fame Person; or the Son is a God of a different Nature from the Father.

To fay he is the same God in Essence, and in that respect one with the Father, tho' distinct in Personality from him, is to grant what we plead for, according to the Scripture, with that he is by Nature the only true and most high God; for this is on all hands allow'd to be the Nature of the eternal Father. To say he is one Person as well as one Nature with the Father, is to destroy their mutual Relation, and to consound their different Personal Characters and Properties, and Personal Acts toward one

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another, by which the Scripture hath often and most evidently distinguished them from each other. And to fay that Christ is the true God, and not the same in Nature or Essence with the Father, is to fay, he is the true God of a different Nature from the only true God, fince to be the only true God, is that Nature of the Father, from which the Son's is hereby suppofed to be different. To speak of the Son as the true God, whose Original Nature is different from the only true God's, looks like a Contradiction in Terms, and at the same time reprefents him to be a Being as really diffinct from the only true God as any of us are. And if to affert that any Being is God, which is di-Rince in Nature from the only true God, is not to affert more Gods than one, I know not what can be an Affertion of it.

If, to guard against the Contradiction in Terms, any shou'd say the Father and Son are not two Gods in the same Sense of the Expression. This is in effect to fay, that one is properly, and the other only figuratively God; and to call both these the true God, is to play with the Terms, and to abuse Mankind, by putting fuch a Sense upon them, as is contrary to their common and scriptural Acceptation. And this is still more strongly to affert an intire Distin-Etion in Nature and Kind between these Gods. Hence such a Distinction of Gods is a manifest Revival of the Ancient Polytheism of the Gentiles, who had distinct Deities of a Supreme and Subordinate kind. And farther, to suppose that the Son is fuch an inferiour God, as is in the highest Favour with the Supreme God, and acts as a middle Deity between the supreme God and us, and is very beneficial to us, is still farther to establish that Polytheism, with respect

respect to which the Heathens had just such

Notions of their inferiour Gods.

To pretend, as some do, that Christ is an infinite God, and hath many Perfections of the Godhead in the same Fulness of them as the only true God has 'em, and yet is not that God, is to contradict all our natural and clearest Notions of the Godhead, which have always been, that none of its Perfections can be so fully in another, as they are in its self; and that no other Being can ever pretend infuch a manner to vie with the only true Deity in any one particular whatfoever. And while thefe Divine Perfections, which the Son is supposed to have, are look'd upon as not numerically the same with the Father's, the Father and Son must still be consider'd to be as really two difinct Gods, as two Individuals of the same Human Nature are two distinct Men. And furthermore, to suppose that Christ is such an: infinite God, as is likewise in his Original Nature a subordinate dependent God, and acaccountable to another God, is to take away: with one Hand what we give him with the other, For his Subordination, Dependency, and being accountable, feem to lye in direct Oppofition to his being properly infinite; because to be properly infinite, is to be absolutely perfect; and to be absolutely perfect, is wholly inconfiltent with the Imperfections of Dependency, Oc.

Hence, to speak such Things as make the Son to be a distinct God from the Father, is to reslect the highest Dishonour on the one only supreme Deity: It is to destroy its Unity, and set up a Compeer with the great God; at least in several Particulars, in direct Opposition to the whole Current of the Scripture,

which

Mark 12. Which affures us, that the Lord our God is one Lord. - For there is one God, and there is none 29, 32.

other but be. And the great Jehovah fays, I Isa. 46.9. am God, and there is none elfe; I am God, and

there is none like me; and I am the first and the Chap. 44. 6, 8. last; and besides me there is no God-Tea, there

Chap. 43. 10.

is no God; I know not any. And - I am he: before me there was no God form'd, neither hall there be after me. All these Expressions, with many more of the like fort, maintain the Unity of the Godhead to the Exclusion of all. who are of a different Nature, from being in any proper fense God, or comparable to him. And these wou'd exclude the Son, as well as others, from being properly God, if he was not a Divine Sublistent in that infinite Nature. For all these Propositions being affirmatively restrictive to the only one Deity, and negatively universal, and so exclusive of all other Beings, they hold equally strong against every God that is distinct in Nature from the only true God, as against the Gods of the Heathers: tho' the immediate Occasion of some of them was to exclude the Heathen gods.

To fay this one God only respects the one Supreme Governour of the Universe in distinction from all others, and to apply that Notion of the Deity to the Father, and deny it to the Son, is to deny what I hope hath already been sufficiently proved to belong to Christ equally with the Father, considering Christ in his Original Nature as God. And even the denying this to the Son, tho' 'tis an infinite Affront to him, and is intended to overthrow his fupremely divine Nature, yet I conceive 'tis tather a Denial of his Relation to the Creation, than an immediate Denial of his Divinity confider'd in it self. For the Consideration of

God,

God, as the supreme Governor of all Things, is a confideration only of his Relation to the World, and not of what he is in himself; and to fpeak of the Relation he bears to the Works of his Hands, is not directly to speak of what he is in his own Nature, only as this may be gather'd by Deduction from that. Much lefs doth the absolute Being, Nature, or Essence of God, at all confift in that Relation; for before the World was made, and confequently before this Relation cou'd exist, he was Originally in himself all that he now is, or ever has been, or will be, fince he form'd it, and became the actual as well as rightful Gover-Hence this supreme Government nor of it. adds a new extrinsic Relation to God, founded in his creating all Things; but makes no alteration in his Nature or Essence. His infinite Godhead is fundamentally effential to his being Supreme Governor; but his being 8upreme Governor is not his Effence, in any confideration of it. However, to suppose that Christ is such a God, who is not one in Essence with the Father, nor is in conjunction with the Father, the supreme Governor of the World, is still to maintain, that there are more Gods than one; for it supposes there is one God, who is supremely, and another of a different Nature, who is only in a Subordinate manner Governor of all Things.

But if Christ is by Nature God, the same in Essence with the Father, the Unity of the Godhead is secured, and there is no other God but one. For tho' the Father and Son are two distinct Persons, as the Scripture represents them; yet they can't be reckon'd two distinct Gods, because (as has been shewn before) one and the same individual Nature is the Nature

of both, and is the undivided Principle of Dominion and Operation in both. The peculiar Divine Manner of its Exertion by these Persons severally, doth indeed surpass all our Thoughts; but if any are disposed to cavil at it on this account, let them first answer Job 11.7. Zophar's Demand; Can'st thou by searching find out God, can'st thou find out the Almighty to Per-

fection?

4. If Christ is not properly and by nature God, The Godhead it self must be infinitely different from what the Generality of Christians, led by Scripture Light, have taken it to be; and its Glory must be exceedingly obscur'd and diminish'd

in the Work of our Salvation.

Men might have Notions of the Unity of the Godhead by the Light of Nature, without a Revelation. And this is confirm'd by Revelation, with this farther Illustration or Explication of the Nature of God, as One Essence subfilting in three different relative Characters and Personal Properties; viz. The Father begetting, The Son begotten, and the Holy Ghost proceding. According to this Revelation, 'tis the adorable Perfection of the Godhead, as essential to it as any other Perfection, that there are three complete Persons or Subsistents in that infinite undivided Nature, and that each of these hath the whole Nature in him, without confounding their Personalities. But if Christ is not really by Nature God, how different is the Godhead from this Scripture account of it? This is indeed a sublime and incomprehensible Representation of God: But which shall we think is the most just Account of him; that which we have from the Light of Nature, and our own dark Reasonings about him; or that which we have from his own Revela-

Revelation of himself, who, and what he is? And who shall pretend to say, there are no other Perfections of God but what might be known by Natural Light? Surely we honour him more, when on his bare Authority, we with a humble modest Faith believe he is what he declares himfelf to be, tho' we can't adjust it to our curious indulg'd and perplex'd Reafonings about him, than when we only believe him to be just what those nice, and yet confufed, Reasonings represent him. He that re- John 3. ceives his Testimony, sets to his Seal that God is 33true. This way of believing as God speaks, and because he speaks, may indeed humble and abase us most, which makes too many loth to give into it: But it furely honours the incomprehensible God most; which shou'd make every one heartily approve of it, and humbly acquiesce in it; especially confidering, that the world by Wisdom knew not God and the I Cor. 1. Foolishness of God is wiser than Men —that no 29. Flesh should glory in his Presence.

Besides, The Glory of the Godhead, as that shines out in the Work of our Salvation, which is the brightest Glory it ever display'd before us, suffers an inglorious Shade and Detraction, if Christ is not a Divine Subsistent in it: For on that Supposition all the immediate Glory of Redemption, and of the Application of it to us, is remov'd from the Godhead, and given to others; the first being immediately perform'd by the Son, and the other by the Spirit. And what a provoking Sacrilege must it be against God, to rob him of the brightest Jewels of his Crown, and to eclipse that Glory, which the chief Counsels of Heaven, with respect to us, and every Letter of the Gospel, ultimately design to illustrate! But if the Son and Spirit

are the same in Nature with the Father, then all the Glory of these Works is reserved and secured intirely to the Deity; and God alone shall have everlasting Praises for them. The whole of our Salvation then, and only then, will appear to be of God, to whom we are wholly obliged for all and every Part of it. And the Godhead, subsisting in the Persons of the Father, Son, and Holy Ghost, shall be exalted in its own Glory, and in the eternal Hallelujahs of Saints and Angels, according to the joint and distinct Parts those adorable Persons bear therein. And I think this can't appear a little or an indifferent Thing in our Eyes.

Secondly, The Doctrine of Christ's Godhead is of great Importance with Respect to his own Person.

If Christ is not the true and most high God,

we know not what to make of him; and whatever else we account him to be, he is infinitely inferiour to God. We may think we hear Christ faying to us, as he did to his Dif-Mat. 16. ciples, when he was here in the Flesh, Woom 13. do men fay, that I, the Son of Man, am? Some faid he was one thing, and some another i Some said he was John the Baptift, some Elias; V. 14. and others, Jeremias, or one of the Prophets. They cou'd not tell what to make of him; but Christ putting the Question to his Disciples, Whom fay ye that I'am? Peter, under the spe-V. 15. cial Teachings of God, faid the Truth concerning him, in his honourable Confession of him, Thou art Christ, the Son of the Living God. v. 16. Upon which Christ pronounced him blessed. v. 17. And the rest of the Disciples join'd with Peter in their affured Confidence of this, which

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he said in their Name as well as his own: And John 6. we believe, and are fure, that thou are that Christ, 69.

that Son of that Living God.

The same fort of Inquiry may be made in this our Day; Whom do Men Jay, that Christ, the Son of Man, is? Some say he is merely a Man : Others, he is God by Office : Others, he is a Super-Angelick Creature: Others, he is like to God in all things, but not the same in Effence with him: Others, he is like him only in Will: Others, he is an infinite Being, having all the Perfections of the Godhead, except Self-Origination, Independence, and absolute Supremacy; and therefore is in himfelf less than the Father, and is a fort of an infinite they know not what or how; but not by Nature the only true and most high God, of the same Essence with the Father. Others say, he and the Father are one and the fame Person: Others, he had not a buman Soul, but a Body inhabited by fome thing more Divine; fome of which fay, that Body was turn'd into that Divine Substance which inhabited it; others fay other unaccountable and dishonourable Things of him. Thus they know not what to make of him.

But, if the Question is put to us, as it was to the Disciples, Whom say ye that Christ is? let us say as Peter did, and according to what appears to be his Sense therein, That he is the true and proper Son of the Living God, and so in Nature, Being, or Essence, the only true and most high God.

When Christ was on Earth, the common Faith of the Jews concerning the Messiah was, that he wou'd be the Supreme God, and bear the Title of the Son of God. Their Scriptures were full of Light about the different Subsist-

ents of the Godhead, as is learnedly argued in The true Scripture Doctrine of the Trinity before refer'd to. And the frequent Appearances their great Jehovah had made among their Fathers in Human Forms, and in the illustrious Shechinah, were strong Prefigurative Indications that the true Jehovah himself would be their incarnate Messiah. And their plainest Prophesies of this Messiah expresly call'd him, sometimes Immanuel; at another time The mighty God: and very often Jehovah, as has been shewn in several Instances; and at other times God's This last Appellation of him fully determin'd which subfistent in the Divine Nature this Jehovah, Immanuel, or mighty God, the Messiah would be, viz. The Son of God. Hence all these Terms, as apply'd to the Melfiah, were in the Jews Account alike expressive of his Divine Nature; and accordingly by The Son of God they understood One equal to the Father, as is plain from their concluding agreeable to this Sentiment, that Christ made himself equal to God, by saying, God was his own There could be no pretence for this Conclusion, from these words, had it not been a common Principle among them, that the Son of God, whom they expedded for their Messiah, was the same in Essence with, and so equal to the Father; for they themselves call'd God their Father in an interiour Sense.

We have one Father, even God.

Their Prejudices against Christ were not because He claim'd a Character too high for the Messiah, when he called himself the Son of God, so to make himself equal to God; For their Expectations of him to be such a Son of God, as is himself the great Jehovah, prepared them to receive him under that or any or ther

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ther Title expressive of his Deity, in case they admitted him to be indeed the Meffiah. And therefore when John the Baptist represented Jesus as the Christ, and called him the only be- John I. gotten Son, which is in the Bosom of the Father, 13, 34. and bore Record, that this is the Son of God. All that believ'd him to be the Messiah, readily embrac'd him under this Character; none of them ever stumbled at it. And among all the Cavils which others made at John's Doctrine, we hear of none that were suggested against his joining together the Titles of the Christ, and the Son of God in the strongest Sense of the Expression. They knew very well that the Grandure of the last of these Titles be-long'd to him, who could justly claim the first. None scrupled to own it, and the High Priest spoke of it as a known thing, when he put this Question to our Lord, Art Thou the Mark Christ, the Son of the Bleffed?

14. 62,

But their inveterate Rage against Jesus of Nazareth was, because he set up for the Mesiah. Their grofly mistaken, blind and selfish Interpretations of those Prophesies, which spoke of the exalted Glory of the Messiah's Kingdom, fill'd their Heads with the pompous Notions of a Deliverer's coming to Zion, with all the Royalties of outward Magnificence and temporal Dominion, to free them from the Roman Yoke, and make them Lords of the Universe, and the carnal Temper of their Hearts made 'em very fond of fuch Expectations. But when Jefus came among them in all the Meanness of his known Parentage, and of his obscure Circumstances and Behaviour, and yet pretended to be their Saviour, they were offended at him. His State of Humi-Mark 6. liation neither answer'd their prejudicate 3.

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Opinions about the manner of the Deliverer's Appearance, and the Nature of his Kingdom; nor was it at all likely to answer their worldly Views, which they were most intent upon. and therefore they were refolv'd, right or wrong, to bear him down as a Deceiver and John 7. Blasphemer; while some Said he was a good Man. 12. others faid nay, but he deceiveth the Feople in pretending to be what he is not. And in oppofition to thefe, others faid, When Christ comes, will be do more Miracles than these, which this v. 31. Man has done? And when he was brought before the High-Priest and Counsel, and in answer to the Question, Art thou the Christ, the Son of the Bleffed? He faid, I am, The High-Mark 14. 62, Priest rent bis Cloaths and charged him with Blasphemy - and condemn d him to be guilty of 63, 64. Death for pretending to the Divine Characters, which were peculiar to the Messiah. He charged the Blasphemy on Jesus, which only himfelf and the rest of the Jews were really guilty Luke 22. of, while they blasphemously spoke against him. 65. And in this Sense the Apostle Paul, speaking of his former State in Judaism, describes himfelf as one who before was a Blashhemer. He Tim. was a Blasphemer against the true Messiah, by the I. 13. Indignities he had put upon him: And twas this fort of Blasphemy, as I take it, which Christ was falfely accused of, as if he put the highest Indignities on the true Messiah by alferting himself to be Him. Had they not counted him guilty of this Blasphemy, they would never have charged him with any other, fince all that he said of his Divine Greatness did not excede their Expectations of what their Melfiah would be.

And if those prejudiced Jews understood that the Person, who is the Son of God, is

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the most high God, equal to and of the same Essence with the Father; why fould not we believe that the Disciples spoke secording to this fublime prevailing Sentiment, when they own a Jefus to be the Meffiab or the Christ, and laccordingly faid, Then are the Son of the living God? furely, if this Expresson of Christ's Tirle, according to the common Faith of that Day, did not really in the fullest Sense of it belong to him, he would have reproved them for it, on fee their Thoughts right in an explain de Sense of its instead of pronouncing them bleffed on that Account, and laying to much Weight upon it as he did And their religious Behaviour toward him under this Title, hews they had this Lefty Idea of him; inalmuch as they, and the rest of the Disciples, readily paid Divine Workip to him, as the Son of God; and this is the more remarkable, because at that time they had been obrought up in and fully polfels'd with Principles most abhorrent of all Appearances of Idolatry. Thus, to repeat but one of the feveral Infrances I have before given, when they faw his God-like Works in stilling the stormy Winds and Waves of the Sea by his bare word of Command, they Worhip'd him as God, and express'd their Convic- Mat. 14. tion of his Deity, by faying, Of a Truth thou art the Son of a Gades) 200 religion and 9-avail

And that this Title is indeed expressive of Christ's true and proper Godhead, appears from the Explication the Apostle John gives of it; who, after he had in a continued Difcourfe call'd him the Son, and the Son of God above Ten times in the compais of a few Veries, concludes the whole with this Interpretation of his Meaning, This, viz. Son of God,

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1 John 5. 20.

is the true God! And in the next Words he thurs up that Discourse with a solemn Charge against making to our selves false Gods Linele Children keep your selves from Idols, ver. 21. Idols fometimes fignify the falle Gods that are represented by Images, as well as the Images themselves. The Apostle Paul, speaking of Gods many, and Lords many, gave them the Name of Idols, faying, We know an Idol is nothing in the World, and that there is none other God but one, 1 Cor. 8. 4, 5. and afterwards he spoke of those Idols as Devils, Chap. 10. 19, 20. And unless we understand the Apostle John to mean by Idols, those that are not by Nature Gods, in opposition to the true God as he had call'd Christ in the immediately preceding Verse, his Caution against them (as far as appears to me) is unaccountably abrupt, without any Connexion with, or relation to the rest of the Epistle. This Epistle is believ'd to be written in opposition to the degrading Notions of the Ebionites and Cerinthians, who deny'd the true Deity of Christ; and the Apostle having in a very pathetick Discourse, especially in this 5th Chapter, alferted his true Divinity with the vast Importance of it, closes the whole with this Caution, Keep yourselves from Idols. And I humbly offer that, understanding Idols in the Sense I have given, this ferious Caution is very well connected with, and a seasonable inforcing of what he had been delivering, in the following manner, Keep your felves from Idols, or take heed of such debasing Thoughts of the Son of God, as fink him into an Idol. He is to the Son of God as to be by Nature the true God. As such you ought to regard him; the infinite Dignity of his Nature, and the grand defign

fign of Christian Religion demand those high Regards from you. But if you take away the only true Deity from him, you thereby fling him down to the Rank of an inferior Deity, like the Idols of the Heathens, and your Worshiping him under the inferior Notion of him, as one who is not by Nature the true God, is really to commit Idolatry against the only true God. And therefore whatever you do, don't make a contemptible Idol of this true God of the Christian Religion, which I have shewn Jesus Christ, the Son of God, to be.

When Thomas call'd him his Lord and his John 20. God, we are immediately told, with Reference 28. to this and other particulars, These Things are written, that ye might believe that Jesus is the ver. 31. Christ, the Son of God. To say 'tis written ver. 31. that he was own d to be Lord and God, that we might believe he is the Son of God of a different Nature from, and less than the only true God, is a way of arguing altogether above my Comprehension. But if Lord and God, and the Son of God, when apply'd to Christ, are Terms of the same import with respect to the Reality of his Godhead, the Reasoning is very just. And tis only in this View that I can understand how the Record of Thomas's Faith in Christ, as the Lord God, can induce our Belief that he is that Christ, who is the Son of God. Accordingly this E-vangelist, speaking of his Original Nature, first calls him Absolutely God, by whom all John 1. Things were made, and then in the same Dif-1.2, 3. course, The only begotten of the Father, and the v.14.18. only begotten Son, that when we hear of him under these, or such like Characters, might consider them as Denominations of

him from the Godhead, as he is the second

Hence the Father himself, speaking of Christ under the Title of the Son, joins that of God to it, which leads us to regard him as God the Son, distinguished only in Performality from the Father and the Holy Ghost. To the Son he saith, Thy Throne, O God is for ever and ever. The two most remarkable Testimonies of the Eternal Father to Christ as his Son, were at his Baptism and Transsignment, both of which were by a Voice

Mat, 3. Transfiguration, both of which were by a Voice 17. & from Heaven, saying, This is my beloved Son, in whom I am well pleased. At his Baptism, the

Grandure of the Appearance was suitable to his Divine Personality; the Father and the Spirit concurring to own him as such in an extraordinary manner. And at his Transfigue

extraordinary manner. And at his Transfigu-2. ration, his Face shone as the Sun, and his Raiment was white as the Light, or (as another L-

vangelist reports it) was white and glittering, which seems to have been effected by the splendor of his Deity opening it self on that Occasion, and diffusing such shining Rays of Glory thro' his human Body, as probably equall'd, if not exceded the luminous Body commonly call'd the Shechinah, in which strael's great Jehovah used to appear of old.

And the Voice which came on that Occasion from Heaven, and proclaim'd him to be God's beloved Son, naturally suggests to our Minds, that the Father thereby own'd him to be that Son, who is that true Jebovah, which formerly made such Appearances in a premonitory way. Tis true, Christ was therein likewise own'd to be the real Messiah, as well as God's Son, but this august manner, in which he was own'd under the Title of the Son, was as

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ver, 2.

Luke 9,

grand as could be expected on supposition that the Father design'd thereby to affure us, that this was so his Son as to be the same God in Nature with himself And who but such a Son was fit to receive such Honour and Glory from 2 Pet. 1. God the Father, when there came Juch a Voice to 17 him from the excellent Glory, declaring bim to be, in the Language of a Father to his only Begotten, by way of Eminence and peculiarity, his Beloved Son, in whom he is to well pleafed, that for his fake he accepts and is well pleafed with all that are in him, having made us Eph. 1. accepted in the Beloved? And who but fuch 26. Son was fit to have all our Obedience turn'd over to him by the same magnificent Voice, Mat. 17. saying, Hear ye bim? Furthermore, his Trans- 5. figuration being within about a Week after Peter's Confession of him as the Son of God, 1. com-This Voice from Heaven, which own'd him pared in fuch a glorious manner under that Title, with was a special Confirmation of Peter's and the Chip. 16, other Disciple's Faith, that he really was God's Effential Son according to the exalted Sense of that Day concerning the Messiah. Accordingly Peter and John, two of the Eye-Witnesses of this Glory, took notice of it as the shining forth of Christ's Divine Majesty for the Confirmation of their Faith; one faying in reference to it, We have not followed 2 Pet. 1. cunningly devised Fables, when we made known to 16, 17, you the Power and coming of our Lord Jesus Christ; 18. but were Eye-Witnesses of bis Majesty, &c. And the other faying, We beheld his Glory, the Glory John 1. as of the only begotten of the Father. All this consider'd together, carries good Evidence to me, that these Testimonies of the Father to Christ, as bis Son, were Testimonies to his Ju-Preme

preme Godhead, as he is the same in Nature

with himfelf.

30.

Our Lord likewise speaking of himself and his Father (which necessarily imports his Re-lation to him as his Son) expresly fays, I and my Father are One, thereby shewing that as he was the Son he was the same in Being or Effence with the Father, so as to be on that Account God; for thus the Jews understood him to mean, and therefore took up Stones to

Scone him for Blasphemy, because he thereby made himself God, while they judg'd him to be a Man, and nothing more. And Christ (as has been shewn at large before) own'd this to be the fair Sense of his Words, and vindicated himself from their Charge of Blasphemy, by proving the Justness of the Claim, which he made to the Deity, in his faying, according to the true Sense of the Words they cav. 36.

wil'd at, I am the Son of God. And fo in the winding up of his Argument, he makes that Title equivalent to his faying, as the Jews understood him and he maintain'd, that he was One in Nature with the Father, and thereby truly God. And this apparently evinces that to be God, and the Son of God, were both in the Judgment of the Jews, and in the Truth of the Cafe, one and the same Thing as they are apply'd to Christ; Or that this Title, the Son of God, denominated him to be indeed God, the same in Effence with the Father. Hence he afferted that the highest Honour, Perfections, and Operations of the Godhead belong to him, confider'd under the Character of the Son, telling us, that all Men should bonour THE SON, even as they honour the Father; And THE SON hath Life in

himself, as the Father bath Life in himself; and

John 6. 23. V. 26.

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THE SON quickens whom he will, in the same Soverain God-like manner as the Father doth; with many other Paffages to the like purpole. Agreeably to this, when he spoke of fuch of his Acts toward the Churches of Afia, as were most signally peculiar to the Supreme Deity, he gave himself the Title of the Son of God, to snew that this is the Denomination of his Divine Nature, by the Power of which he perform'd them. These Rev. 2. things, faith THE SON OF GOD, who hath his 18. Eyes like unto a Flame of Fire-I know thy v. 19. Works and Charity, and Service and Faith ... V. 23. and all the Churches shall know, that I am be (the great Jehovah to whom this work is confinedly ascrib'd in the Old Testament) which fearcheth the Reins and Hearts; and I will give unto every one of you according to your works.

Once more, It is very probable that the Devils, who once were Angels of Light, understand the Divine Nature, or what God is, better than we do. On supposition there are more Persons than one in the Godhead, tis most likely that they can't but know it; and it seems to me, as if Satan, in his first Temptation of Christ, when he apply d to him under the Title of the Son of God, defign'd to try whether he really was the true God or no, and therefore he put him on giving Proof of his Godhead by doing a work of Omnipotence in a Soverain manner like the most high God; saying to him, If then art the Son of God, command, not pray to Mat. 4. the Father, but do thou thy felf by thy own ab- 3. iolute power command, that thefe Stones be made Bread, which carries a very strong Implication, that the Devil himself understood that

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this Name, the Son of God, was expressive of

a fublishere in the only true Deity; and that

Christ was the All-Sufficient God, in case the Title of the Son of God did indeed belong to him. And who can think that the Legion of Devile had less Apprehensions of Christ as. terwards under this Character, when they trembled at his Presence, crying out, Wha have we to do with thee, Jefus, thou Son of God! Art thou come hither to torment us before our Times What could they have faid more to express their insupportable Dread at the Approach

It is, I conceive, no just Objection against Obi. Luke 1. all this, to urge that this Name, viz. the Son of God, was order'd by the Angel Gabriel to be given to Christ at his Birth; or that God Acts. 13. faid, with a Respect to his Resurrection, Thou art my Son, this Day have I begotten thee. As if his being call'd the Son of God was owing to the Extraordinariness of his Birth, and the glorious Dignity which enfu'd on his Refurredionly Formogram no such as a popular

of the great Jehovah himself?

Neither of these are to be considered as the formal Reason of that Title, but as proper Occasions of declaring it. The first was a Notification of his real Name, suitable to his Divine Subfiltence in his Original Nature, and to the Ancient Prophecies concerning him; and 'twas likewise an Intimation of the perfonal Union, which that Hely Thing, that was born of the Virgin, had with the Son, it have ing no subfishence of its own diffinct from that of the Son. Hence as he was the Son of the Virgin, the was to call his Name. Jefus with Relation to his Office, Luke t. 31. compard with Mat. 10 21. But as that Haby Thing which should in such an unexampled manner be

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be born of her, was one Person with the Son of God, who thereby became Emanuel, God with us, in that Consideration of it, it was by Communication of Names, to wear the highest Title of that Person relating to his Original Nature, to as to be likewife called the Son of God, Luke 1. 35. compared with Mut. 1. 23. And why may not this wonderfully constituted Person, when spoken of in his Human Nature, be denominated by his Divine Nature, and fo be called the Son of God, as well as at other Times, when he is spoken of in his Divine Nature, he is denominated by his Human Nature, and so is called the Son John 3. of Man? Thus when he was on Earth he cal- 13. led himself, The Son of Man, which is in Heaven. Besides, The Son of God, in the consideration we are speaking of, is the Son of the Father who sent him, so he is usually called. But if the Appellation of the Son absolutely, or of the Son of God belong'd immediateh to his Human Nature, or was given him on the Account of the extraordinariness of his Birth, He would more properly be called the Son of the Holy Ghoft, He being the more immediate Father of Christ's Human Nature, by his coming upon and overshadowing the Virgin, that she might conceive it; accordingly this Luke r. faid she was found with Child of the Hely Choft Mat. 1. for that which was conceived in her, was 18. 20. of the Holy Ghost.

And as to Christ's Refurrection, that was a farther publick Demonstration of the Justness of this Title (The Son of God) that He really was what it bespoke him to be, he being thereby (according to the Apostle's Interpretation) DECLAR'D to be the Son of God with Pow- Rom, 1. m. And its being faid on that Occasion, 4.

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This Day bave I begotten Thee, is no more that the Scripture on different Occasions often fays of the Generation of the Son, and man be faid of it, whenever it is spoken of For that Expression only denotes the unchangeable Permanence of the Father's begetting the Son, Tam. 1. which is like the Father himself, with whom w no variableness, nor Shadow of turning; 'tis a begetting without Degrees, Beginning, or End, always Perfect, and never ceasing, ever abiding, and holding full Proportion with God's unsuccessive Eternity, which is everlastingly the same, and of which it ever was is and will be faid TO DAY. Hence Chris in his Original Nature really was the Son of God by Eternal Generation before his human Birth, and Resurrection from the Dead. He was that Son, by whom God (in the manner Heb. 1. that has been explain d) made the Worlds at the first Beginning of all Things. And, over and above the feveral other places which have been formerly alleg d, Solomon put a Question, with respect to the unsearchable Nature of God, importing there was then a Son as unfearchable as that Nature, What is his Name, 30. 4. and what is his Son's Name, if thou canst tell This Title, as we have feen, was familiarly known among the Jews to belong to the Melfiah; yea, the Notion of it as expressive of a Divine Person, was got among the Heathers (I suppose by their Conversation with the Jews) as may be gather'd from Nebuchaduerzar's saying, when he saw another Person Dan. 3. with Shadrach, Mefbach and Abednego in the firy Furnace, The Form of the Fourth is like the

† Pfal. 2. 7. Acts 13. 33. Heb. 1. 5. and 5. 5.

Son of God. 'Tis very probable this was indeed the Son of God, who then appear'd, as he often did, in the Form of a Man, and thereby prefigur d his Incarnation; and it was that Son of God, who in the fullness of Time really became Man; when God, viz Gal 4 The Father, Sent forth bis Son, made of a Wo- 4 man, &c. which strongly implies that he was the Sou before he was fent, and before he was incarnate. nother to the to nothern warin

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Thus from what has been faid, and more of the like fort which might be added, it appears very plain to me, that this Title frictly belongs to Christ's Original Nature, and denotes his true and proper Godhead; and that when we read or speak of him as the Son of God, it should be with this Apprehenfion of him, that he is a Divine subsistent in the Godhead, and fo by Nature the only true and most bigh God. His being call'd the Son of God, only respects the inconceivable manner of his having the Divine Nature, and that can't be justly pleaded to be an Intimation of the Difference of his Nature from the Father's. For, tho' the Reality of a Thing, and the manner of it are different Considerations, yet the manner of it is fo far from being 2 denial of the Reality of it that it necessarily supposes that Reality. Essence and Personality may be differently conceiv'd of; but we can't conceive of Personality without supposing Essence, because Personality must have Nature or Essence to subsist in. And therefore when we think of a Divine Personality, it naturally leads us to conceive of the Divine Essence, as that in which it subsists.

Tho' Christ is the Son, and that Relation to the Father may imply some fort of Inferiority

ority as to the Order of his Subfiltence; yet (as has been Thewn) he is fuch a Son, who is himself the great Jehovah, of one and the fame infinite Effence with the Father, which imports a necessary Derivation from him in fuch a God-like manner, as ties infinitely above all our Thoughts. And however they, who deny his Supreme Deity, will not admit this; yet fince they themselves allow, that the manner of his Derivation from the Father is absogether inconceivable by us, methinks tis a very sude and prefumptum way of treating him, for any fuch little Creatures as we'are, to precend boldly to affirm, that heir in Nature, of any effectial Accribates inferior to the Father, on the Account of that along ther unknown Emanation from him. This is certainly to determine without anderflanding what we fay, or whereof we affirm, and is to Speak definitively about fuch things, relating to the Eternal inexplicable Generation of the Son, as all muft be forced to own we have n Notions of, "Here the Men of Reason give up to implicite Faith, and run themselves upon the Absurdity of believing what they are ignorant of, that they may fecure a rational Faith. For nothing can be more evident to them, than this is to me, that they hereby overthrow their own governing and beloved Marim of believing nothing, but what they have them and distinct Ideas of; it being impossible they thould have such Ideas of what Inferiority fuch a Derivation, as they are wholly unacquainted with, implies. But if we would all content our felves to think modefly of the unsearchable infinite Nature of God, which is indeed to think most rationally, considering the present Weakness and Darkness of His man

Tim. 1. 7.

man Minds; and if we would speak about the Son of God, as the most obvious Sense of Scripture guides us by its most exalted Attributions to him equally with the Father, and by what it represents to be the true meaning of this Title, when it was used by the Eternal Father, by Christ himself, by his Disciples, and by the Jews, yea, and by the Devils themselves; then we must think and speak of Christ as such a Son, who is the Supreme God equal to the Father, as he is one in Nature with him.

A few of the Things I have here mentioned in Proof of this Point are scattered about in other Parts of these Discourses. But as I take it to be a Truth of confiderable moment in it felf, and with respect to some remaining Branches of my Delign, I thought it proper to lay hold on this Occasion to represent it in this stronger and more united

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ght. But to return.
Unless we allow this Son of God to be of the same Nature or Essence with the Father, whatever else we Account him to be, we make him infinitely inferior to God. For suppoling him not to be truely and by Nature God; He, as far as I see, can be nothing but a Creature, there being no Medium. Every Being, according to all the Notions I am capable of, is either the increated God, or some way made, and whatever way that is, the Effect is really a Creature, and in its Nature nothing more. And let a Creature be advanced to the utmost Height of Excellence and Eminence that can be imagined, He can bear no Proportion to the infinitely Great, Self-sufficient, and Self-Existent God. can be properly no more Equality between him

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him and God, than there is between the meanest of all Creatures and that God.

For all Creatures, of the highest as well as of the lowest Rank, are alike infinitely beneath God, as He is absolutely Independent in his Being and Attributes, and they intitely Dependent in theirs ; as He hath a Necessary and they but a contingent Existence, which (setting aside his Decree to the contrary) He could defroy at Pleafure, and cruth as the Moth; and as they are infinitely obliged to him, and he not at all to them. Hence a Worm of the Earth, yea, a Scone in the Street, or the Dire we tread upon, is infinitely nearer to an Equality with the Highest Seraphim, Arch-Angel, or Superangelick Creature, than that Great ture is to an Equality with the great and infinite Jehovah. Between a Creature and a Creature there is always some Proportion, because their Distance can't be absolutely Infinite; But between the most exalted Creature and the Creator, there can be no Proportion, because their Distance is absolutely Infinite. The Agreement of Creatures in their common Dependency, Contingency, Finitenels, and Obligations to God, fets them infinitely more upon a level with one another, than the most inconceivable Excellencies in any of them can let them on the level with the only true God, on whom both they and all Things else intirely depend, and who is no ways obliged to any of them, but they all to Him. He is effentially Being, and in comparison with Him all Things elfe are nothing; and between infinite Being and Nothing there can be no Proportion.

See therefore how contemptibly the great God speaks of the whole Creation compared

with himself. Behold the Mations are as a drop Is, 40. of a Bucket, and are counted as the small Duft 18, 17. of the Ballance - All Nations before him are as Nothing, and they are counted to him less than Nothing, and Vanity. To whom then will ye liken God? or what likeness will ye compare unto him? And who in Heaven can be compared to the Lord? Plat. 89. who among the Sons of the mighty can be liken d 6. unto the Lord? Behold be charged his Angels with Job 4. Folly or Vanity, and Behold he puts no trust in 15, 15. his Servants nor in his Saints or Holy Ones; Yea, the Heavens (which includes all the Inhahitants of the Heavens, besides this God; himself, and so includes Christ, unless He is that God) are not clean in his fight. They are all as Nothing, less than Nothing, and Vanity before him. And even a Heathen King was forced to own this infinite Greatness and incomparable Excellence of the most High God above all Creatures, and their Nothingness before him, faying, All the Inhabitants of the Dan. 4. Earth are reputed as Nothing, and none in Hea- 35: ven or Earth can stay his Hand, or say unto him, what dost Thou?

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ed ith Now if Christ is not in his Original Nature this most High God, He, among the rest of this God's Creatures in Heaven and Earth, is thus infinitely beneath him. He on this debasing Supposition, is comparatively Nothing, and less than Nothing, whatever Terms of Honour he is complemented with by some, who deny him to be by Nature the only true God, and though it should be allow'd that there never was a time when he had not a Being; yet, as far as I can see, if God had so pleased, he might have been for ever Nothing, and might have been reduc'd to Nothing, and might have been reduc'd to Nothing.

(4947)

ching after He was brought into Being, and depends on God to keep Him from finking into Nothing. Yea, (with Reverence be all this spoken) He, on this Supposition, is Vanity in comparison with the most High God. O who can easily admit such infinitely degrading Thoughts of the Person of our Lord Jesus Christ, who we are told is the great God our Saviour, God over all Blessed for ever! What Christian Ears would not tingle, and what Ghristian Hearts would not tremble, if they really perceived how our blessed Lord is placed in this infinitely depressing Inferior by to the only true God, by his being disown'd to be that God?

Thirdly, The Doctrine of Christ's Godhead is of great Importance with Respect to the Father's Justice, and his Love to Sinners, in sending his own only Son to die in Human Nature sorthem.

r. His unyielding vindictive Justice against Sin appears most grand and awful by the Scripture Account, that it would not allow of any Sinner's Pardon, but by and on the Account of the Death of his own only Son. If this Son was not his Son in a proper Senie, and so by Nature God, an infinitely smaller Offering, infinitely less valuable in it self, and infinitely less dear to the Father, was accepted as a Satisfaction to Divine Justice for Sin, than if he was indeed his own proper Son, the same in Nature with Him. How excellent a Being soever Christ may be supposed to be; yet if he was not in his Original Nature the true God, the delivering Him ap to Death for Sinners in his assumed Nature,

ture, was comparatively Nothing, and the Satisfaction made by him was infinitely thort of what it is, on the Suppolition of his being that God. And the unalterable Reluctances and Righteous vindictive Referements of the Holy and Just God against Sing can never be Represented in so strong and clear and affecting a Light, as by his delivering up to Death his own only Beloved proper and effentinl Son to appeale them. What an awful Reverence of Divine Justice must our Minds be possess'd with, when we hear the great Jehovah saying, Awake O Sword against my Shep. Zec. 13. berd, against the Man that is my FELLOW! 1 7.

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2. The Father's Love to Sinners is most gloriously enhanced and recommended to us hereby. It would indeed have been an Act of great and undeferved Love to have faved fuch wretched finful Creatures as we are at any Rate, or by any means, that should have become the Wildom of God. And that Love would have commanded exceeding Admiration and Praise in putting to Death so excellent a Creature for us, as some suppose Christ to be, if the Death of such an One could have been effectual to have faved us. But what is that to the Love, which would freely give up fuch an infinitely great and glorious, beloved and only Son, who is really God, the fame in Essence with the Father, as Christ is? To have Him abased in the lowest Degree, and treated in the most infamous manner, and put to the worst of Deaths in our Nature, which He had made a Part of himself; and for the Father himself to deliver him up to all this, and to stretch out his own Hand against him to bruife him and put him to grief Ifa. 53. that he might Honourably extend the Riches 10.

of his Grace to Sinners; this Aggrandizes his Love to us above all Things elfe. Had the whole Creation, besides us, been sacrificed for us, 'twould have been but a faint display of God's Love to us compared with this; be-

cause all the Creation taken together is mething in it felf, and nothing in the Father's Account, compared with this his well-beloved and only begotten Son. Surely as God faid to Abrabam, when he withheld not his Son, Gen. 22. his only Son Isaac from him, Now I know that thou fearest me. So his People have the highest Reason to say to Him, with admiring Praise and Holy Confidence, Now we know that thou lovest us, seeing thou hast not withheld thy Son, thine only and beloved Son from us. How infinitely great and glorious doth his Love appear in giving up fuch a Son to the

most ignominious Death for us! And 'tis observable, that when God in the

highest and most indearing Strains, he often lays a special Emphasis on this, that 'twas his Son, his own Son, and his only begotten Son, whom he gave to die for us. God fo loved the World that he gave his ONLY BEGOTTEN SON, Oc. And in this was manifested the Love of God 4. 9, 10. toward us, because that God sent his ONLY BE-GOTTEN SON into the World, that we might live through him. Herein is Love, not that we loved God, but that he loved us, and fent HIS Son to be the Propitiation for our Sins. And God commendeth his Love toward us, in that while we were yet Sinners Christ died for us. And further, to

fet out this Love, the lofty Divine Character of the Person dying, as well as the base Qua-

Scriptures would fet out his Love in its

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John 3.

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lities of the Persons for whom he died, is taken Notice of. For when we were Enemies, we

were reconciled to God by the Death of His Son. This commends God's Love beyond Description; And from this inconceivable matchless Instance of his richest Grace to his People, the Apostle concludes that he'll withhold nothing from them, still laying the Emphasis on this, that 'twas his own proper Son whom he deliver'd up for them. He that Spared not bis OWN Rom. 8. Son, but deliver'd him up for us all; how hall 32. he not with him also freely give mall Things? Since then the Scripture frequently puts fuch Weight upon this, and the Nature of the Thing so fully falls in with it, to demonstrate the Love of God in its highest Strains to us, the Consideration of Christ, as God's own only begotten Son, the Son of the Father's Essence, can't but be of great Importance with respect to that Love.

Fourthly, The Doctrine of Christ's Godhead is of equal Importance with respect to his own Condescention and Love, in giving himself to die for m. He loved us, and gave bimself for us, is the common Language of the Scripture, and it frequently speaks of this as his own free Act, to which he was under no Constraint; yea, as so freely his Act, that he had a Liberty or Power Originally in himfelf to do or not to do it. Twas his own Choice before it became his Obligation : Hence, John to, faid he, Therefore doth my Father love me, because I 17, 18, lay down my Life, that I might take it again. No Man [Gr. Outer none] taketh it from me, but I lay it down of MY SELF. I have POWER to lay it down, &c. He that thought it not Rob- Phil. 2. bery to be equal with God, made himself of no 5, 6, 8, Reputation, and humbled himself to death, even the death of the Cross, and 'twas his own Mind that led him to all this. Now how much

more

Christ in doing for us, than if he had been but a Creature or dependent Being. For then He could not have been at his own Dispose, nor have that an absolute Sovereintry over his own Life Abut twould have been interest due to that God to whom He was beholden for it, and He would have been obliged, by the strongest Engagements of the Law of his Nature, to resign it up at God's Call (as may be seen hereaster) and so Daty to God, and not Love to us, as the Scripture puts it, would have been the reigning Glory of his Death.

Belides. Had he been merely a Greature. tho' ever fo excellents he might in a proper Sence, have got fuch Glory and Advantage to himself by his Humiliation and Death, as would have made it infinitely worth his while, for his own Interest's Sake, to have undergone them : He might have been a real gainer by a Death from which he was to be tailed to fuch high Degrees of Glory as are the Confequences of it. For real Honour and Advantage may undoubtedly be added to a mere Creature, by the Office-Dignities and Powers it may be vefted with, beyond what it had before. And therefore whatever Love might be express'd to God in his Death; yet if what he did was really for his own Advantage as well as ours, that would take off from the infinite Greatness and Glory of the Love he might be supposed therein to have for m. But confider him as the true and most High God, and so He is infinitely glorious and blessed in himself, and nothing can be really added to Him; He can properly ger nothing by all that He doth for Us, or by all that we

do in return for Him; no real access of Glory or Advantage can by any means be made to Him; who is exalted in Himself above all Blessing and Praise.

And the Christ's Hamane Nature is a Greature; yet his Person being infinitely more than a Creature, that infinite Perfon was uncapable of real additions of Glory or Bioffedness to Himself. Hence he could not be profited by all that He did and fuffer'd in Human Nature for us; because all the Glory He hath Purfuant thereto is the Glory of that infinite Person. Yea, and I may add, that the Glory due even to his Human Nature, by its Perfonal Union with the Days, Amay be supposed to be inconceiveably greafer than all the Glory of his Office and I humbly conceive that the infinite Honour, which the Deity put on his Human Nature in its Personal Union with 3 the Eternal Word, theds a greater Glory on his Office, as that is managed in Human Nature, than the Office doth on his Human Nature it self. Hence the Love, even of that Human Nature must vastly excel all that can be imagined to be in Christ under any con-· fideration of him that denies his proper Deity, fince his Human Nature was heartily willing to submit to a Deprivation of that Glory and Blessedness, which was due to it immediately upon its Personal Union with the Son, and to submit to the utmost Disgrace, Sorrows, Sufferings and Death for Sinners, and fince he would have been equally Happy without the eminent Station he is now raised to in Pursuance of his Sufferings, and since the Glory of his Office now in Heaven derives it felf more from him, than he his Glory from that. And yet after all, I suppose 'twill be thought

to be no Disparagement to the exceeding great and indearing Love of Christ as Man, to lay, that his Love as God is infinitely greater Aill.

For fuch a great and glorious God as he is, to condescend so low as to become Man, and in that Nature to perform all humble and fuffering Obedience to the Law in the Form of a Servant, even to Death for us, dothindeed demonstrate and inhance his fingle Regards to our Interests, without any possible Aim at Advantage to himself, and displays fuch a generous difinterested God-like Love to is. as none but his infinite great felf is capable of. And hence the Apostle brings in these Admes of Christ, under the Consideration of him is the most high God, as the noblest Instancethat can be imagined of looking not to our own Things,

4, 5, 6, 1 but the Things of others; and proposes it as the 7, 8. most perfect Pattern for our Imitation. La this Mind be in you, which was also in Christ Je-

fus, who being in the Form of God, thought it not Robbery to be equal with God; but made himself of no Reputation, — and being found in fashion as

a Man, he humbled himself, and became Obedient to Death, even the Death of the Crofs.

Add to all this, that if Christ is not God, he is not the Party against whom we finn d. 'Twas not his Authority that we despised, nor his Goodness that we abused, nor his Rights that we invaded, nor his Glory that we flur'd, nor his Law that we transgress'd, the Offence and Provocation of our Sins are not immediately against him. For Sin is a Transgression of the Law of God; 'tis only the great God that is the formal Object against whom, Sin, as Sin, is directly committed. Against THEE, said David, THEE ONLY have I finn'd; and how shall I do this . great

I John 3. 4.

Pfal. 51.

great Wickedness, faid Joseph, and Sin against Gen. 39. God? And if Christ is not the Party offen-9:10 t ded, or the Object against whom our Sins were committed, furely every one fees there was not fuch a Bar in the way of his Love to us, nor (speaking after the manner of Men) such a Difficulty in himself to bring his Heart toward us, and to lay himself out to the utmost for our Salvation, and configuently not fo furprifing a Greatness in his Condescention and Love to us, as if our Sins were really and

directly committed against himself.

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But Christ being truly and properly God, the same in Essence with the Father, all our Numberless and aggravated Sins are as immediately and directly against him, as against the Father. They are committed against God as God, against the Godhead in all the Persons of it, and so against the Son as well as the Father, he together with the Father being Lord of Mat. 12. the Law, as his being Lord of the Sablath Day 8. imports, fince by his Lordship over the Sabbath, he could interpret his own Law concerning it, and transfer the Obligation to observe it from the Seventh to the First Day of the Week. Yea, the Author to the Hebrews speaks of Christ, as that God who gave the Law at Mount Sinai, Whose Voice then Heb. 12. shook the Earth, according to the awful Ac-26. count of that shaking at the Delivery of the Law, which was described in some foregoing Parts of the Chapter. And the whole Con- v. 18,19, text shews that this Voice was Christ's. Hence 20, 21. the Rebellions, Murmurings, and Provocations, which Ifrael committed against God in the Wilderness, whereby they tempted him, are spoken of as committed against Christ, and as a tempting of him; on which Foot the Apoltle

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Prov. 8. 36.

Apostle cautions us to take heed of the like r Cor. Sins against him. Neither let us tempt Christ. as some of them also tempted, and were destroyed of Serpents. Accordingly Christ fays, He that finneth against me, wrongs his own Soul, 'Tis against Christ, or God, that all our multiply'd Transgressions, Treasons, and Rebellions have been committed in Heart and Life, and O how great and heinous in their Nature and Circumstances, and beyond all Account in Number have these been les and or avail has

Now tho all these Abominations have worked within us, and been acted by us against him, whose Nature is infinitely Pure and Holy, and can't but hate and abhor them, and who perfectly knew how vile and criminal we should make ourselves by them; his Love was nevertheless so infinitely great to his Church as to die for them, that he might effectually redeem them from all their Iniquities, and advance them to a confummate Bleffedness in the full Enjoyment of himself with his bleffed Father and Spirit to an end defs Eternity. He who thus loved us unto Death, that we thereby might inherit eternal Life, is the Prince of the Kings of the Earth, which is a Character of like import with his being King of Kings and Lord of Lords, which I have thewn denotes his real Godhead, and at the fame time it leads us to confider him as the God against whose Law and Government we have finn'd. And whilft he was consider'd and spoken of under this exalted Character, how sweet an Accent must this Rev. 1. give to that Song of Braife, Unto him that lovyed us, and wash'd us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father : To him be Glory and Dominion

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nion for ever and ever, Amen. This illustrates his dying Love in fuch amazing and affecting Strains as nothing elfe can. Hereby perceive we the Love of God; what Life and Force is there in this Expression! because he (God) laid down his Life for us. And what are we whom God in his Love laid down his Life for? we were Sinners against that God, as the Apostle had represented us in some foregoing Verses, Who- v. 4. 5foever committeth Sin transgreffeth also the Law: -and ye know that he was manifested to take away our Sins; - and he that committeeth Sin is of the Devil-for this Purpose the Son of God was manifested, that he might destroy the Works v. 8. of the Devil. Twas the Son of God, who is himself God, and so the Being against whom Rom. 5. we were finners, enemies and ungodly, that died 6-10. for us. And when the Apolle would recommend the Church to the affectionate Care of its Elders, he dorn it by this Argument, that 'tis the Church of God, which he redeemed with Acts 20. bis own blood. And in all the Encomiums of 28. Christ's Love, the Accent is generally laid on Eph. 5. his giving himfelf for us; and certainly the Gal. 2.20. higher Thoughts we have of his great felf, the more glorious and engaging that Love must needs appear to us: Hence the Apostle, expressing this Love of Christ, calls him the Son of God, who loved him, and gave himself for him. The greatness of his Person enhanced his dying Love, and 'twas the Consideration of him as God that made him appear so amiable to his Disciples as he did in his Incarnation, and in all the Condescention and Grace he discover'd therein." The word, which was God, was made Flesh, and dwelt among us, and we beheld his Glory, the Glory as of the only Begotten of the Father, full of Grace and Truth, John 1. 14.

Twas wondrous Love and Grace that fo infinitely high and excellent an one, as the great God our Saviour is, should look with any Favour upon such mean detestable Mil. creants as we are. But what unutterable finpendious Condescention, Love and Grace was here, that such a great offended God as this should come into a mediatorial Capacity in our Nature, and die in that Nature to reconcile fuch worthless Criminals, as we are, to God, whose Rights in the Occonomy of our Salvation were held in the Father's Hands, that he on behalf of the Godhead might maintain them, and receive the Satisfaction which this great Mediator should make to them! Surely then the Doctrine of Christ's Godhead must be of great Importance with respect to his own Condescention and Love: And it looks like the blackest Ingratitude in us to turn the most indearing and astonishing Instances of this fort, into the most disgraceful Implications against his proper Deity. Is this the ungenerous Requital we make him for his Grace to us? Is this our Kindness to our best of Friends? shall we make a handle of his matchless self-humbling Compassions toward us, to take from him the Glory of his Love, and of his Godhead too ? Methinks an ingenious Shame should shed a Blush upon our Faces whenever such a Thought starts up in our Minds.

APPLICATION

We may hereby make some estimate of the Worth of our immortal Souls, and learn to be concern'd about them. 'Tis true our Souls, like the rest of God's Works, are as Nothing and

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and Vanity, compared with him; But compared with many other Things, and with all Things here below, they are of inestimable worth, and they are so in God's Account, and therefore should be so in our's. They are the most excellent Part of this lower World, the Dignity of Human Nature lies in them; they are spiritual Beings of Noble Birth, and Heb. 12. call God Father, as they resemble his spiritu- 9. al Nature, and are his most immediate Workmanship; they were at first created in his moral Image, and are capable of being restored to it again; they only, or we by them are capable of moral Government, of Sin or Obedience, or of Rewards or Punishments; and They only have the Stamp of Immortality upon them, with Powers fitted to know and glorify him that made them, and to enjoy the all comprehending Goodness, which alone is able to fatisfy them. Hence, of all this lower World 'tis only we who have immortal Souls, that needed a proper Redemption, or were capable of being properly Redeemed. And God has put such a Value on Human Souls, that fince nothing elle (as far as we know) could redeem them, the Son of God, who is himself God, became incarnate and died in his assumed Nature for that purpole. What a vast Price hath he put upon these Souls, and laid down for their Redemption! And what an infinite Concern for them and Love to them hath he express'd thereby I and shall we our selves neglect and despise them, and be unconcerned about them; or prefer an Indulgence of our irregular Appetites and the Sensitive brutal Entertainments of a perishing Body before them! Shall we debase these precious Souls, and cast them

them away, yea, and purfue their Eremal Ruin! What an Affront is this to God! What an Abufe of his Care and Kindness! How indecent and unworthy a Contempt is this of his Judgment about them, and of the infinite Price he has put upon them! How just will his Vengance be on those, who after all this have no touching Care or Heart Solicitude about their own Souls ; but heedlefly abandon them to all that is vile and miferable, flight and refuse the only Saviour, and herled the appointed Means of conveying his great Salvation to them! And what a dreadful and irreparable Lofs will this be to them. Mat. 16. felves for ever! For what is a Man profited, if he

shall gain the whole World and lose his own Soul? 26.

or what shall a Man give in Exchange for his Soul? Let Believers learn from hence to return all possible Love and Obedience to the Father and Son, for their infinite Love to them. How should the free and undeserved Love of the Fatherin fending the Son, and the like Love of the Son in coming to redeem us, affect our Hearts, and make them glow and flame with the molt fervent Love and Affection toward them! we

should love them, because they first loved us.

We were utterly unworthy of their Love, but they are infinitely worthy of ours. 'Twas infinite Condescention in them to love us at all, but 'tis our Glory to love them more than all,

I John 4. 19.

II.

They can't profit themselves by loving us, but our loving them is our own highest Advantage, the Felicities of Heaven it felf. confilt in great Measure therein; Heaven would be no

Heaven, if Love was not there. We had infinitely provok'd them to abhor us for ever, but they have infinitely obliged us by all the Tyes of Grace as well as Authority to give them

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our Hearts. They have manifested their Love to us in the most astonishing Methods surpasfing all our Thoughts; and we should show our Love to them in all the ways and by all the means we are capable of expressing it. Our whole Lives should proclaim it in a confant Course of cheerful and unreserv'd Obedience, even to Death it felf. The Bonds of Love are upon us to constrain us to these Returns to the Son as well as the Father. For Rom. 14 to this End Christ both died, and rose, and revi- 7, 8, 9ved, that he might be Lord of the Dead and Living. And therefore let none of us live to himfelf or die to himself, as if we were our own Lords; but let us use our Lives for his Service, and refign them up at his Appointment, and in fuch a way as he may be most glorify'd by, reckoning with our selves that whether we live, we live to the Lord; and whether we die, we die to the Lord; and whether we live or die, we are the Lord's not industry and wholes

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Lors are upon us to confirsions as to their

and even to Death it fell. The

Of whom as concerning the Flesh Christ came, who is over all, God blessed for ever. Amen.

Am confidering the great Importance of the Doctrine of Christ's true and proper Godhead in several Respects, and now shall represent it.

away as he may be night cloud; 'd by, seckon-

Fifthy, With Respect to his great Office and Work of Mediation.

That Christ in our Nature is the only Mediator between God and Man is the current Doctrine of the Scriptures, which assure us, There is one God and one Mediator between God and Men, the Man Christ Jesus. The Apostle's distinguishing Christ from God in this Place, is not to be understood with Respect to their Natures, as if the Father and he (considering Christ in his Original Nature) were in that Respect distinct from one another, or as if Christ was not by Nature really God, tho' in Person distinct from the Father; for by the same

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same Reason he would not be really Man, because he is likewise distinguish'd from Men. But he is here speaking of the Oeconomy or Dispensation of God, with Regard to the Reconciliation of God and Men; in which God is confider'd as the offended, and Man as the offending Party; and Christ is spoken of as a middle Person between them, partaking of both Natures, to reconcile them. And he is here denominated by his Human Nature, because in that Nature he perform'd the Work of Mediation; and because we Men might be the rather incouraged to expect Salvation by him, who as Man was fit to take the part of Men. And what the Apoltle here speaks of him under the Denomination of Man, is at other times apply'd to him in his whole Perfon, and when he is spoken of as God as well as Man. We have a great High-Priest Jesus the Son of God, and he is call'd Jesus the Heb. 4. Mediator of the New Covenant. And this Me-Heb. 12. diator is he whose Voice we are told, shook the 24. Earth, viz. when he gave the Law at Mount ver. 26. Sinai; and this was the great Jehovah, as

appears from Exed. 19. 18.

And how he who is God shou'd be a

And how he who is God shou'd be a Mediator with God for Men, is easily understood
and reconciled, by considering the relative
Properties of the Godhead, whereby the Father and Son are two distinct Persons, tho' one
in Nature and essential Properties, and by considering that these two Persons by voluntary
Agreement sustain different Characters in the
Work of our Salvation; The Father, that of
Supreme Lawgiver on the behalf of the Deity,
and the Son, that of Mediator in Human Nature, which he assumed into Personal Union
with himself, that he might therein personn

the whole of his Office of Mediation in a way of Subordination to the Father. And, to help our Thoughts in this Case, there are Instances among Men, in which Persons may act in different Characters toward one another, tho' they are in other Respects one and the same. As in the Reign of the great King William and Queen Mary the Regal Dignity was one and the same in both, and they were even one Person in Law-Consideration. tho' different in their Natural Subsistences, and confequently every Crime committed against one, in that Consideration, was equally a Crime committed against them both. And yet it would not have been inconsistent for the Queen to have mediated with the King for the Remission of Crimes committed against the Regal Dignity, which was common to them both. Why then shou'd it be thought inconfiftent that the Son should ad in the Quality of Mediator toward the Father, as he afferted the Rights of the Godhead, or even toward the Godhead it felf, in which the Son was a Divine subsistent, since the Father and the Son are two diffinct Persons, tho' one in Essence and Original Dignity, and since the Son assum'd an inferior Nature to Exercife this inferior Office in?

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And truly the Difficulty and Honour of this Work of Mediation is so great, and such an immense Glory redounds to the Person who performs it, and is to be ascribed to him for ever, that none but he who is God could be equal to the Performance, or worthy to wear the Honour of it. If he was not God, 'twould have been very unfit that he should be our Redeemer, because by his Purchase we should be his that bought us. Our Redeemer must

must be our absolute Lord as well as Saviour. For none of us liveth to himfelf, and no Man dieth to himfelf; for whether we live we live to the Lord, and whether we die we die to the Lord? whether we live therefore or die we are the Lorda For to this End Christ both died, and role and revived, that he might be Lord both of the Dead and Living, Rom. 14. 7, 8, 9. But 'twould lessen the Rights of the Derty, if we should thus become the absolute Property and Servants of any but God, to whom alone we owe our selves, and all the absolute Obedience we are able to pay. And God's Jealoufy for his own Glory would never fuffer the Communication of this Divine Honour to any, who is not by Nature the only true God.

Moreover, The proper Deity of our great Mediator, is a necessary Foundation of his high Undertakings and Performances as such, and of all the Virtue and Efficacy whereby they are brought to a fafe and bleffed Islue, in the Establishment of a righteous and lasting Peace between God and Man. If he had not been God, he could not have been The won- Isa. 9.6. derful Counsellor, to have agreed with the Father before all Worlds about the way of Reconciliation, or to have undertaken the Work of Mediation on the behalf of those whom the Father then gave him. For who but he that is God could have been with the Father to transact with him, and engage for them as one set up from everlasting, from the Beginning or Prov. 8. ever the Earth was? Nor could he have been fit or able to answer his Character and Engagements as Mediator, when in the fullness of Time, God, viz. the Father, according to those Gal. 4. prior Agreements, fent forth his Son made of a 4, 5.

P 2 Woman, Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons. The Glory and Efficacy of his Mediatorial Office and Work depend on his being true and proper God, as well as true and proper Man. Hence the grand Defign of the Epiffle to the Hebrews is to demonstrate that the vast Dignity of Christ's Person is the Ground and Reason of the Efficacy of his Office, as a careful Reader may easily observe. And the Truth of this may be seen with respect to the Three great Branches of that Office, which are usually, according to the Scriptures, divided into those of a Prophet, Priest, and King.

1. The Doctrine of Christ's Godhead is of great Importance with respect to his Prophetick Office.

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If he is not God he can't be such a Prophet, as the Scripture describes him to be, and as Col. 2.3. we dark and ignorant Creatures need, In him are hid all the Treasures of Wisdom and Knowledge: And it was necessary that our Prophet, in whom we must ultimately confide, as in his own Authority should have these Treasures in himself not merely by Revelation as other Prophets have them, but as the Son of God, who is in the Bosom of the Father, and originally of himself knows him and all his Counfels, as they are in themselves, tho' in the Difpensation committed to him, he reveals them to us only, according to the Extent of his Commission. Hence his being the only begotten Son of the Father, who is in his Bosom, is spoken of as the Foundation of his prophetick Office, John 1. 18. and 6. 46. And hence, tho

tho' fometimes, as he was Man, and his Father's Servant, it was proper he should behave it and speak of himself in his Prophetick Office in a way of Inferiority to his Father; yet at other times, and for the most part, he spoke and behaved it like the most High God, like one, who had originally in himself all the Light and Knowledge he communicated to others, and who deliver'd his Doctrines like 2 self-sufficient independent all-knowing Person in his own Name. Our great Prophet must be one that did not use to wait for an Inspiration, and Preface what he said with a Thus saith the Lord, as the Prophets of old generally did in their Prophesies; but he must be able to say, as Christ's usual God-like way was, Verily, ver rily I say unto you, None of the Prophets or Apostles used such Soverain Forms of Speech in the Delivery of their Message. These only became that great Prophet of the Church, who is, as he call'd himself, the Light of the John 8. World, self-sufficient for Doctrine and Prophe- 12. fy, and could deliver them whenever he pleafed, and always alike infallibly as from himfelf, in fuch a way of supreme Authority, that the People were astonished at his Doctrine; For he Mat. 7. taught them as one having Authority.

Yea, the great Prophet of the Church must be one from whom the Prophets of old had all their Instructions, as their Original Source of Light, Thousands of Years before his Incarnation; For what they taught and prophesy'd of Things to come, was only as they were under the Inspiration of his Spirit. By his Spirit he went and preach'd to the Old World I Pet, 3, in the Days of Noah; and by his Spirit he 19-testify'd in and by the Ancient Prophets the Things concerning himself, which were

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afterwards to be more fully reveal'd, 1 Pet. 1. 11. He must likewise be the Fountain of all the Knowledge the Apostles had themselves, or were the Means of conveying to others about spiritual Things. And accordingly when he left his Disciples, he assur'd them he would fend his Spirit to them, who should John 16. take of his things, which were properly his own as well as the Father's, and shew them unto them. And from this Prophet must procede all those ordinary internal Illuminations of the Hearts of his People, without which all external Revelations by the Word would be ineffectual. Hence he is faid to have come, and given them an Understanding to know him; which exactly Answers to what the great Jehovah speaks of, as his Work, and promises in his Covenant, I will give them an Heart to know me, as you have already heard; with more to the

same Purpose.

I John 5. 20.

Jer. 24.

Now if Christ is not God, he could not be such a great and complete Representative of God to the Church; nor could he discharge his Prophetick Office in this Authoritative, Absolute, Self-sufficient, Extensive, Constant, Spiritual and Infallible manner. He could neither do it immediately by himself, nor mediately by his Spirit; for to do it by his Spirit, as plainly imports his Godhead, as to doit by himself, as has been shewn. A truly Divine Greatness, Omniscience, and Omnipresence is absolutely necessary to that Prophet, who in this supreme transforming and effectual manner teaches his Church in all the Members of it, in all Ages, and in all Places where they are widely scatter'd throughout the Earth, and that at one and the fame time. Surely none but God can be capable of doing this. And

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And if Christ is not God he can't be such a Prophet to us. We must not receive what he says barely upon his own Authority, and the whole Instruction of the Church must be precarious as it depends on him: But if he is by Nature the only wise God, he has all Light originally in himself, sufficient, in the discharge of his prophetick Office, to discover the Divine Nature and Will to us, as far as the Notices of them are needful for us; to irradiate our dark Minds with All-saving Knowledge, to guide us in all our Soul-Concerns, and to direct us with his unerring Counsel in the whole course of our walking before God here, till he shall receive us to his Glory.

2. The Doctrine of Christ's Godhead is of great Importance with respect to his Priestly Office.

This may be confider'd in its two principal

Branches; Oblation and Intercession.

(1.) 'Tis of great Importance with respect to the Sacrifice he offer'd. The Rights and Honour of God's Justice, Holiness, Veracity, Law and Government require that a proper legal Satisfaction be made for Sin, in Case any Sinners are faved; and because as far as we can understand, no such Satisfaction could be otherwise made, Christ became our great High Priest, and offer'd up himself as an expiatory Sacrifice for us. But unless Christ is God, the Sacrifice he offer'd could not answer its End in satisfying Divine Justice, and so obtaining eternal Redemption for us. The Notion of a true and proper Satisfaction necessarily imports two Things, viz. That Reparation be made equal to the Offence; and that the Perfon who makes it did not owe it on other Accounts to the offended Party. And the real Godhead of Christ was necessary to both these.

[1.] Satisfaction imports that Reparation be made equal to the Offence. Whatever is admirted short of this is Mercy and Grace, and to fay that Justice is fatisty'd by yielding to Grace, and giving up its Rights to an Act of Grace, seems to be a great Impropriety and Contradiction in Terms, and a direct opposition to the Apostle, who says in the Case before us, God hath set forth Christ to be a Propitiation through Faith in his Blood, to declare his RIGH-TEOUSNESS, -- that he might be Just, and the Justifier of him that believes in Jesus. But if Christ was not God, he could not make this full Reparation to the Law and Justice for our Transgressions. For Sin is an Offence objectively infinite, as 'tis committed against an infinite God, and is the highest Treason and Rebellion against his Crown and Dignity. And therefore proper Satisfaction for it must be some way infinite too, or else it is not proportion'd to the Offence. And no Satisfaction can be any way infinite, but either by an infinite Continuation of it, or by it's infinite Dignity. For want of infinite Dignity or Worth, it must be continued to an infinite Duration, on which account those who are not interested in Christ's Satisfaction must suffer to an endless Eternity to satisfy Justice, as far as they are able, for themselves. The Eternity of their Sufferings can't, as I conceive, be reconcil'd to the Justice and Goodness of God on any other Foot then that Justice demands an infinite Satisfaction for Sin. But where there is an infinite Worth and Value in the

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Satisfaction it self, there it needs not to be continued infinitely for Duration; for that would be to over do it, because such Satisfaction is infinite without that Duration.

Now that Christ's Sufferings are not continued infinitely in Duration the Scripture fully affures us; for according to them, he lived in a State of Suffering but a little while on Earth, rose the Third Day from the Dead, and is now in Heaven in a State of the highest Glory and Blessedness, having offer'd himfelf but once for all, and after he had offer'd one Heb. 10. Sacrifice for Sins for ever, he fat down on the 10,12,14. Right Hand of God, --- For by one Offering he hath perfected for ever them that are sanctify'd. And therefore the Satisfaction he made by that one Offering, could be no otherwise infinite than by its own intrinfick Worth and Value; and this intrinsick Worth it could not have unless from the infinite Worth, Dignity, or Excellence of his Person, who gave HIM- Eph. 5. SELF for us - and offer'd up HIMSELF to God, - Heb. 9. and who HIS OWN SELF bare our Sins in his own 14, 26. Body on the Tree - and put away Sin by the Sa- 1 Per. crifice of Himself. Tho' these Expressions 2.24. have a peculiar Reference to his Human Nature; yet his Deity in Conjunction with it must go into our Idea of himself. He sometimes spoke of his Body as himself, Behold my Hands and my Feet, that it is I my felf-for a Spirit hath not Flesh and Bones, as ye see me have, Luke 24. 39. But as this Account of himself did not exclude his Soul (which animated it, and made it a living Body) from being himfelf likewise: No more doth the Scripture's speaking of his Human Nature as himself, which he offer'd up, exclude his Divine Nature (which gave the Dignity to that offering) from being

ing bimself too, His whole Person taking in his Divine and Human Nature, Body and

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Soul, is Himself.

And tho' firictly speaking 'twas only Christ's Human Nature that fuffer'd and died, his Deity being absolutely impassible; yet that Human Nature being personally united to the Divine, and so become himself, his Sufferings in that Nature were the Sufferings of himself, and rose in Value and Dignity in Proportion to what he was who underwent them. As suppose a Person strikes his Soverain, he don't properly strike his Dignity, for that is impossible, it not being subject to corporal Impressions; he only strikes his Body; and yet the Injury done thereby is rated by the Dignity of the Person more than by the Natural Hurt of his Body, which was no greater than the fame stroke might have done to the Body of his meanest Vassal, if it had light on him. But the Difference of their Characters makes fuch a vast Difference in the Laws Account of these Wounds, that one is reckon'd High Treafon to be punish'd with Death, and the other hardly criminal enough to be punish'd at all, or at most but very slightly. This very well ferves to illustrate the infinite Evil of Sin, as tis committed against the infinitely great God, and it likewise leads our Thoughts into the true way of rateing Christ's sufferings, and the Satisfaction made thereby, which I now principally intend by it, as it shews that tho' Christ's Dignity could not suffer; yet the true Rate or just Estimate of his Sufferings arifes from the Dignity of his Person, who was the Subject of them.

Accordingly, as his Person is, so are his sufferings; If his Person is not of infinite Worth and

and Dignity, 'tis impossible his temporary Sufferings, and the Satisfaction made thereby should be fo. And this infinite Dignity could not be in his Person; unless he is properly and by Nature God. For according to all the Notions I have of infinite, the true God only can be properly fo. And let us advance the Character of Christ as high as we can, yet if he is not by Nature the only living and true God; he is fo far from being infinite in Dignity, that he is infinitely less Worthy and Excellent in himself than the infinite God is; and confequently every one must fee how impossible it is that his Sufferings, and Satisfaction thereby, should be subjectively infinite, after the like fort as our Sin is Objectively fo. The Indignity being committed against the only true God, must be infinitely greater than the highest Dignity that can be found in the Sufferings of any who is not that God, and the Satisfaction made thereby, can't be infinite in fo high a Sense, as the Guilt of our Transgreffions is: But if Christ is in his Original Nature God, his Suffering in our Nature, and his Satisfaction thereby, is Subjectively as infinite, as our Sins are Objectively fo; and confequently Reparation is thereby made every way equal to the Offence, and no Sins can be too great or many for such a Sacrifice to make a complete Attonement for them.

Hence the Scripture speaks of Christ in his highest Character as God, when it displays the Dignity and Essicacy of his Sacrifice. He is represented as the Brightness of the Father's Glory, and the express Image of his Person, and upholding all things by the word of his Power, who by Himself purged our Sins. And 'tis very observable that the main Design of the Au-

Heb. 1.3.

thor to the Hebrews being to demonstrate the infinite Perfection, and never failing Efficacy of Christ's most excellent Priesthood and Sacrifice, he made his way to that Defign by firmly establishing his highest Character as God, throughout the first Chapter of that Epistle. He, like a wise Master-Builder, carefully lays the Doctrine of Christ's Godhead, ·as the Foundation on which he builds the whole Glory and Virtue of his Priesthood and Sacrifice in the following Parts of the Epistle. The Demands of Divine Justice were too high, and the Price of our Redemption was too great, for any but he who is. God to pay: Accordingly the Redeem'd are Acts 20. call'd The Church of God, which he (God) purchased with his own Blood, 'Twas this God's own Blood, not as all Things else are his own by his Propriety in them, and Dominion over them, as rightful Lord of all; for in that Sense the Blood of Bulls and Goats might have been called his own Blood, who fays, Pfal. 50. Every Beast of the Forest is mine, and the Cattel upon a Thousand Hills, and the World is mine, and the Fullness thereof. But Christ's Blood is spoken of as his own Blood, in opposition to the Blood of Goats and Calves. Neither by the Blood of Goats and Calves, but by his OWN BLOOD he enter'd into the Holy Place, Heb. 9. And therefore this Blood, by which he redeem'd his Church, is in a most peculiar Sense his own, as 'tis the Blood of his Human Nature in Personal Union with his Godhead, and so is Naturally and Personally his own Blood, who is God. This is the only proper distinguishing Sense of the Expression, And hence his Righteousness, which was perfected by his Sacrifice, is call'd the Righteouf-

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ness of Ged, of which he is the Author and Rom. 3. Original Subject, as well as which God ap- 22. pointed and accepts, which is by Faith of Je-[us Christ unto and upon all them that believe. And the Miscarriage of the Jews is laid upon this, that they, thro' Unbelief and Ignorance of the Righteousness of God's Nature and Law, Submitted not themselves to the Righteous- Chap. nels of God, which only was sufficient to an- 10. 3, 4. fwer for them, as Christ who is God, became the End of the Law for Righteousness to every one that believes. Hence the Apostle speaking of the deplorable State of Condemnation by the Law, and of the utter Inability, into which we are funk by Sin, to obtain Righteousness by our own Observance of it, according to its strict and high Demands, tells us, What the Law could not do, in that it was weak through the Flesh, or through our corrupt fallen Nature, God fending his own Rom. 8. Son in the likeness of finful Flesh, and for Sin 3, 4. condemned Sin in the Flesh, viz. of his own Son, that the Righteousness of the Law might be fulfilled in us. He lays the Emphasis on this, that it was God's own Son, or his own proper ver. 32. Son as he afterwards calls him, who was fent in the Likenels of our finful Flesh, tho' without the finfulness of it, and by the Sacrifice of his great Self, in his Flesh, suffer'd the Condemnation, which Sin deserv'd unto the full Expiation of it. Accordingly at another time he lays the Efficacy of Christ's Redemption on the Greatness of his Person, as he is God's Son. When the Fullness of Time was come, God Jent forth His Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons, Gal. 4. 4, 5. If

If Christ was not God, he could not by one Offering in so small a Time satisfy for the Sins of one, much less could he bear the Sins of many, and make full Satisfaction for the whole Church, which confifts of vaft Numbers of Persons who are all Sinners, and most of whom had numberless and most aggravated Sins to be fatisfy'd for. He could not redeme them from the Eternal insupportable Miseries that were due to them one and all. And much less still could he purchase an Eternal Inheritance of Glory and Blessedness for them all, and that more full, excellent and confirm'd than what they lost by Sin, as the Inheritance which Christ hath purchased for them is. In vain we imagine that such an infinitely valuable Satisfaction has been made by Christ for us; unless he is indeed in one of his Natures the only true God. But admitting him to be that God, nothing can be wanting to make his Satisfaction valuable enough to answer all these high and glorious Ends.

[2.] Satisfaction imports that the Person, who makes it, did not owe that, by which he makes it, to the offended Party on other Accounts, or was bound by prior Obligations to pay it. For all that such an one doth is only a paying the offended Party with what was his own before, and an answering Obligations and Demands of a different fort from those, which satisfaction for an Offence requires; and to pay many Debts of different Kinds, by the Payment of one of those Kinds, destroys the Nature of Satisfacton. Much less can one pretend to satisfy for another by yielding that, which could be demanded from himself on his own Account, and which it would be his Sin to resuse.

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Now if Christ is not truly and by Nature the Supreme God, he owed bimself, and all that he is or has to God, and was infinitely obliged, as an intire Dependent on him, to do or suffer all that he could for his Honour, and at his Command. He had no Pretence of Right to refuse or decline it; but it was his Duty to do or suffer whatever the SoverainGod should call for, and it would have been his Sin, and destructive to himself, to have designedly neglected it. By yielding to it he did but pay the Debt, which he himself owed to God's Supremacy, and therefore that could not answer for others, much less could it be a Payment of their Debts of that and a different Kind too, which they owed to God's

Justice, as well as to his Supremacy.

And how excellent a Being soever we suppose Christ to be, yet if he is not by Nature God, it don't at all help the Matter. For that vast Excellence of his Being, if he owes it to God, and is obliged to him, and depends on him for it, is so far from dissolving this Obligation to do his utmost for God's Glory, especially at his express Call to it, that it really increases that Obligation, and makes it somuch the more his Duty. For the more any receives from him, the more he is indebted to him; and (if the Case admits of more or less) he is the less at his own Dispose. The Subordination of all God's Dependents on him, in the Constitution of their Beings necessarily imports all this. So that on supposition Christ was not really and properly God, all that he did and suffer'd for his Father's Glory was unavoidable by him, and was rather a Proof of God's abundant Grace to him, in giving him such vast Capacities and Inclina-

tions to glorify him, than a Satisfaction to his Justice for others. And Christ might have faid of himself in that Case, as David said of himself, and of the People of Israel in another. Now therefore, our God, we thank thee. and praise thy glorious Name. But who am I. and what is my People, that we sould be able to offer so willingly after this Sert? For all Things come of thee, and of THINE OWN have we given Surely the Offering that might be prefented to God with fuch Sort of Language as this, is infinitely far from being a Satisfaction

to Divine Justice for our Sins.

But if Christ was in his Original Nature truely God, and necessarily existed in that Nature, he was Lord and Master of himself, and so was accountable to none, and owed Obedience to none antecedently to his own Will and Choice. He might or might not have assumed human Nature, he was not oblig'd to do it; and when he had affumed it, fetting aside his Agreement with the Father to the contrary, he might have refus'd to submit to that State of Humiliation, which was necesfary to make Satisfaction for Sin. It could not have been imposed upon him without his own free Choice. His Will determin'd his Obligation to this Obedience, and not his Obligation his Will. His Will was to do this Will of his Father, before it could be said he ought to do it. The essential Rights of his proper Godhead plainly import all this, and his absolute Supremacy thereby so fully exempts him from all Original Obligations to debase himself in order to a display of the Glory of vindictive Justice in his Redemption of lost Sinners, as makes his voluntary Sufferings in our Nature for that purpose truely Satisfactory.

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Satisfactory. Accordingly he speaks with refped to his dying in the Nature he had affumed, as one that was Soverain Lord of his Life, and had it at his own Dispose, which made his refigning it up at his Father's command to be a pleasing and acceptable Sacrifice for his Sheep. As the Father knoweth me, even so know I the Father; and I lay down my Life for John 10. the Sheep. Therefore doth my Father Love me, 15, 17, because I lay down my Life. None taketh it from me; but I lay it down of my felf ? I have Power to lay it down. How doth he speak like one that was Originally upon equal Terms with his Father about the Dispose of his Life; but yet would not stand upon his Prerogative, but frankly waved it, that he might recommend his own Love to the Father's Love, by freely doing what he knew would be delightful to him, and by doing it in fuch a low State of Subjection and Obedience to his Command, as should make it an acceptable expiatory Sacrifice for his Sheep that they might never perish? Upon these Considerations it plainly appears to me, that to deny the Absolute Supremacy of Christ's Godhead, is also unavoidably to deny his Satisfaction. And this is so evident, that they who deny one, have used likewise expressy and professedly to deny the other.

If therefore we would not lose the Satisfaction of Christ, and all the Hopes of Salvation that are founded upon it; If we would not run the desperate Risk of having the Righteousness of God's Nature, Law, and Government against us; If we would not venture to Answer for our selves to an unsatisfy'd, unappeased, and provok'd God; The Doctrine of Christ's Godhead can't but be of the grea-

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test Importance to us, with regard to his Sa-

(a) 'Tis of great Importance with respect to his Intercession for us. For all the Prevalence of this depends on the Value of his Sacrifice. His Intercession is the Plea of his Blood, as a Righteous Advocate for us. If any Man Sin we have an Advocate with the Father, Tefus I John Christ the Righteons, and he is the Propitiation Heb. 9. for our Sins. He enter'd into the Holy Place by his own Blood. And appears in Heaven as a Rev. 5.6. Lamb flain, presenting the Virtue of it before the Throne of God for us. If therefore that Blood hath not farisfy'd Divine Justice, and purchased all Blessedness for us, his Intercession can be of no effectual avail to us, fince tis only by the Interest of that Blood that he intercedes for us. But if that precious Blood was truly Satisfactory; If its real value is unexceptionably infinite, its Pleas for us at the Throne of God can't but secure our Interests shere; luftice it felf will readily admit them. and yield to Mercies Triumphs in all the Instances of gracious Vouchsafements that are needful for us, and can't visib of a visibility sim

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Besides, his Intercession at the Father's Right Hand supposes that now, while he is in his Human Nature there, he hath an infinitely perfect Knowledge of all the Persons for whom he interceeds, and of all their Cases, of all the secret Thoughts of their Hearts, of all the Distresses they labour under, and of all the suitable Supplies of Mercy they want in every time of need. He could not have this Omniscience necessary to his Intercession, unless he was God; But if he is really God, all our Wants and Straits are constantly under his Eye, and none of our Groanings are hid

albuited Power as hid from him. Hence the Apolile, encourage ing us to come in all our Straits and Troubles to the Throne of Grace, draws his Argument from the Greatness of our High Priest, as the Son of God, that is passed into the Heavens for us, and so knows all our Wants, and is able to Succour us; as well as from the Consideration of his being in our Nature well Heb. 4. affected toward us. Seeing then that we have a 14, 15, great High Priest, that is passed into the Heavens, 16. Jesus the Son of Gon. Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to belp in Time of need.

And add to this, The manner of his Intercession, that 'tis in a God-like Strain, in which he speaks like God to God, like one Person of the Godhead to another, making his Demands upon his Father, in a way of Right and Authority, for the complete Glory and Blessedness of all that were given to him as Media- John 17. tor, faying, Father I WILL that they also whom 24. thou hast given me be with me where I am, that they may behold my Glory. In what a peremptory Lordly way doth he here speak to his Father? And can it be fit for one, that is not God equal with the Father, to take upon him such an Air of Soverainty, even when he is speaking to the Eternal Father? What infolent Language would this look like from any but his Equal? So that to deny Christ's true and proper Godhead, is to vacate his Intercession as well as his Sacrifice, and to take away all the Glory and Efficacy of his Priesthood.

3. The Doctrine of Christ's Godhead is of great Importance with respect to his Kingly Office, which may be consider'd both as to his

Legislative and Executive Powers.

(1.) With

King in his Church. Christ is our Soverain Lord and King, who hath in his own Name, as well as in the Father's, given all the Laws, Ordinances, and Officers of his House; and commands our absolute and supreme Obedisommands our absolute and supreme Obedison.

Mat. 23. ence. One is our Master, even Christ. Hence he speaks of his Church, as His Kingdom, My Kingdom is not of this World. Tis his Kingdom dom by way of Eminence and Peculiarity, in which he hath absolute Power to Enact Laws, to which none may add, which none may refuse, and which none may alter, and in which Kingdom he is to have our intire and enre-

served Obedience.

This Authority he has over us, and this Obedience we are to pay him, is not of an inferior Sort, like that which may be given to a Creature; but of the highest Kind, which ought to be given to God only. In this respect he is distinguish'd from, and set infinitely above Moses, the Subordinate delegated Law-giver of Ifrael, and is spoken of as God in his Legislative Capacity, as that God who fram'd or built all Things relating to his Church, For this Man was counted worthy of more Glory than Moses, inasmuch as he, who hath builded the House hath more Honour than the House. For every House is builded by some Man; but he that built all Things is God. And Mofes verily was faithful in all his House as a Servant. -- But Christ as a Son over his own House, whose House are we, &c. This Man who built the House, is called that God who built all Things, which here in a special manner relates to the Things of his Church and Kingdom in all Ages. The Church is called by way of Eminence God's Building, 1 Cor. 3. 9. and the House of God, I Tim.

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1 Tim. 3. 15, and 1 Pet. 4. 17. and here we are told 'tis Christ's House, he being the God that built it. He is not a Part of the House, or a Servant that Acts ministerially in it, as Moses was; but the Supreme Builder of the House it self, and Soverain Lord in it, who erected it for himself, and by his own Authority fettles all the Fashion, Laws, Ordinances and Officers of it, changing those of the Old into those of the New Testament Dispenfation, according to his Soverain Pleasure. And with respect to this House he is called a Son, in Opposition to Moses's being a Servant, to shew that, tho' by his Condescention he became a Servant in our Nature to his Father; yet according to his Original Dignity as the Son of God, he hath all the Authority and Lordship of such a Son over this House, which he himself built for himself. And his Authority therein is fo unlimited and absolute, that our Faith may rest intirely upon it, and pay the most absolute Obedience to it, in whatever he hath commanded. Hence he is called God absolutely, as well as the Son, with Reference to his Royal Dignity. To the Son be Chap. t. Saith, Thy Throne, O God, is for ever and ever. 8. If Christ is really God, we can't but be fecure in our highest Regards to him as our King, His Godhead being the Original Ground of that Office, and a just Foundation for such Regards to him in it. But if he is not God, we must regard him only as a Divine Delegate, and always be upon the Referve in the Homage we pay him, which is to fink his Character, and embarass all our Acts of Faith and Obedience to him as our King.

(2.) We may consider this with respect to Christ's Executive Power, which for the Ex-

tent and Manner of it's Exercise requires he should be God.
[1.] The Extent of his Kingly Power is so

great and unlimited, that it reaches to the whole Creation. All Power in Heaven and in Mat. 28. Earth is given bim, and he is Head over all Eph. 1. Things to the Church. He has a universal Lordship over all, Angels, Devils, and Men, as the foregoing Verse shews, and over all the Animate, and Inanimate Creation, having all things under his Feet, that he may rule and order, restrain or influence them for the Service of his Church. They are all put into his Hands as Mediator, that by means of them he may give Subsistence, Defence, or Aid to his Church in the several Ages of the World, and so secure it that the Gates of Hell shall not prevail against it. Now Absolute Omnipotence, Omniscience, and Omnipresence, those peculiar Perfections of the Godhead, are evidently Necessary to such an extensive Rule; and therefore this being Christ's own work as King, if he was not God he could not be capable of it. The Father himself doth nothing herein but by the Son, and he would not put the Government of all into insufficient Hands. Take away Christ's Godhead, and you take away his Dominion over all But allow his Godhead, and this Branch of his Kingly Office stands on the surest Grounds, Hence the Pfalmist speaks of him as the great Jebovah, when he represents this his extenfive Dominion. All the Ends of the Earth shall

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Plal. 22. remember, and turn unto the Lord, - For the Kingdom is the Lord's, and he is the Governor among the Nations, &c. 'Tis that Jehovah to whom the Gentiles should turn, who has this univerfal Dominion; and the Scripture usually, and the

the Psalms particularly, interpret this of Christ, and this Psalm is in the greatest part of it a Prophely of Christ, where, after a long and lively Description of him in his Sufferings in the former part of it, he is in the latter Part fet out in his Kingly Power, and suitable to that, is call'd Jehovah, whose is the Kingdom, and who is the Governor among the Nations. When Sion's Tribulations and Threatning Dangers are swelling upon her, if the should hear that her King is not God, into what trembling Confusion and Astonishment would those sadning Tidings fink her? But on the other hand, How beautiful upon the Mountains are the Feet of him that bringeth good Tidings, that publisheth Peace, and Salvatis on; that faith unto Zion, Thy God reigneth, Isa. 52. 7. And this seems to be spoken with a reference to Christ, as Sion's reigning God, by the Apostle's applying this Text to the Miniftry of the Gospel of Peace, as that brings the good Tidings of a Saviour, which is Christ the Lord, Rom. 10. 15. compar'd with Luke 2. 10, 11.

[2.] The Spiritual manner of Christ's exercising his Kingly Power on our Hearts and Consciences requires he should be God. He manages and rules our Souls not only by outward Means, but also by inward Power and Influence, which is absolutely necessary for the Support and Advancement of the Spiritual Interests and Glory of his Kingdom, Alass! how could any, or all of his Servants prevail to bring over the Heart of one Sinner effectually to Christ, or to keep and build up one Saint in Chrift, if He should withhold his Soverain efficacious Influence; Who is 1 Cor. 3,

Paul, or who is Apollo, but Ministers by whom 5.

ye believed, even as the Lord gave to every Man? 'Tis He that fills all Ordinances with Efficacy, and captivates our Souls to the Obedience of Faith. He turns them from Sin and Acts 11. Saran to God. His Hand was with them that Preach'd him, and a great Number believed and turned to the Lord. He raiseth them that are bowed down in Spirit, Succours them that are Tempted, Relieves them that are perplexed with hateful imperuous Ebullitions of indwelling Sin; he strengthens them against it, gives them Victory over it, and quickens them in his way, that they may live to him, and walk with Pleafure in his Holy Commandments. For these, and such like Acts of his Kingly Office, he hath, and must needs have an immediate Power and Soverainty over Conscience, and must be always fully acquainted with all the inward Distresses, Fears, Conflicts, and Wants, which his People in all Places labour under, and with all the proper Methods of their Relief.

And who but the only true God can be equal to fuch a Work as this? If Christ is not God, he must be excluded from all this Soverain Authority and efficacious Influence on our Souls; in vain we expect it from him, in vain we pretend to be partakers of it, and do but dream of Impossibilities, while we plead for fuch vital Powers as the glorious Realities of Christian Religion. And to take up such Notions of Christ, as supercede these necessary Powers, is to enervate the whole Efficacy of all his Offices, and to reduce Christian Religion to an outward languid and lifeless Form. Thus then the Doctrine of Christ's Godhead is of great Importance with respect to his great Office and Work of Mediation in all the Branches of it.

If it is said that all Christ's Mediatory Power is to be deliver'd up to the Father at the 1 Cor. last Day, and the Son bimself shall be Subject to 15. 24. him, -- that God may be all in all, and there- 28. fore the Son can't be himself the true and

most High God.

Tis freely allow'd that this present Occonomy or Dispensation, in which all Administrations are committed wholly to the Son, is to cease, as to the manner of these Administrations, when all their Ends shall be fully accomplished; and then Christ shall resign his Administration, and become Subject to the Father. But this, as the Place objected intimates, and the Reason of the Thing shews, is to be understood of Christ only in that Consideration of him, in which all Things are now by Dispensation committed to him or put under him, and that is only as he is Mediator in our Nature. Then all the Power he received in that Capacity shall be resign'd up again to the Father to make way for the further Administrations of the Kingdom of Glory, that all Things may return to their Natural Original Order, and not the Father only, but God, as the Expression is, God esfentially consider'd may, according to the Order of the Divine Persons, be all in all for ever. And so Christ's effential Kingdom as God shall abide, tho' his Mediatorial Kingdom, and his Administrations therein as God-Man Mediator shall cease for ever. And as this Resignation of the Son's Mediatorial Power to the Father, and his farther Subjection to him with respect thereunto in that Capacity, is no Proof against his being equal to him in his Divine Nature and essential Persections; so the full Administration of all Things being wholly put Obj.

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put into his Hands now, is a good Proof that he is indeed by Nature equal to the Father: otherwise the Father would not have divested himself of that Honourable God-like work. and Christ would not have been capable of managing it, like the only true God, as has been shewn. And its being said that he shall be Subject to the Father then, plainly imports that he is not fo Subject to him now, which bespeaks his present Power to be managed in a way of fupreme Lordship, as well as by special Dispensation, and therefore infinitely too great for any, that is not by Nature God, to have. Fasher, Har this, as the Place object

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ROM. ix. 5.

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Of whom as concerning the Flesh
Christ came, who is over all, God
blessed for ever. Amen.

Have Represented the great Importance of the Doctrine of Christ's real and proper Godhead in Five Respects, and shall carry on that Design in a few further Instances. Therefore

Sixthly, 'Tis of great Importance with respect to our Faith and Trust in Christ as Mediator.

If his Mediation is enervated and overthrown, as has been shewn, by the Denial of his Godhead, what Faith or Considence can we have in him as our Mediator to make our Peace with God, or to bring us into Safe and Happy Terms with the Deity? Or how can we commit our selves and our All for Time and Eternity into his Hands, with that calm and resolved Satisfaction, as the Apostle did when he said, I know whom I have believed, 2 Tim. J. 12.

believed, and am perswaded that he is able to keep that, which I have committed to him, against that Day? If Christ is not God, how shall we be fure that we don't excede in our Truft in him, or that he will not disappoint our Expectations from him? What Dependance can we have on his Righteousness as really sufficient to answer for us and recommend us to God's Favour? Or how can we be affur'd that he knows our Wants; and hath Wisdom and Power enough to supply them all, to guide us with unerring Counsel thro' this Land of Snares and Darkness, to bear us up and carry us thro' this Field of Battle, and thro' the formidable Regions of Death it self, and at last to give us a triumphant Victory over all our Enemies, and an abundant Enterance into bis everlasting Kingdom? All the Foundations of our Faith in him are fapt and undermind, our Rock crumbles under our Feet; and all our Confidence in him must degenerate into misgiving Fears and distressing Jealousies, if his Deity is taken from him. When Guilt stings and loads the Conscience, when Sin appears in its multiply'd Aggravations, and God appears in his righteous Terrors to us, what a hard and difficult Work do we then find it to believe in Christ for the Remission of our Sins? Unbelief suggests and urges a Variety of plaufible Arguments to discourage us, and Satan inforces them with the most artful Sophistry, and if at such a time they can but get Judgment to pass within us against Christ's Godhead, their Point is gain'd, his Attonement will immediately appear in the Eye of Conscience as insufficient, and 'twill not dare to trust in him alone for Salvation. But a firm Belief of Christ's Godhead will raise our Account

2 Pet.

Account of the infinite All-sufficient Virtue of his Sacrifice, and imbolden our sirmest Dependance upon it. This duely entertain'd in the Conscience, will banish its guilty Fears, and command a sweet and delightful Calm within; For if the Blood of Bulls and of Goats, Heb. 9. and the Ashes of an Heifer sprinkling the unclean, 13, 14-sanstify'd to the purifying of the Flesh of those that were ceremonially defiled, How much more shall the Blood of Christ, who throw the Eternal Spirit offer'd himself without spot to God, purge your Conscience from dead Works to serve

the living God?

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God's being manifested in the Flesh, or the Tim. Incarnation of God the Son, and his success- 3. 16. ful Mediatorial Actings in our Nature, is the Ground of his being believed on in the World. 'Tis the Righteousness of God our Saviour, or God our Saviour confider'd with his Righteousness, that is the Object of justifying Faith. Hence the Apostle Peter writes to them 2 Pet t. that have obtained like precious Faith through, or 1. as it may be render'd, in the Righteousness, [Gr. & Argustin] of God, even our Saviour Jesus Christ, denoting the Object of that precious Faith which they obtain'd; accordingly Christ is called - Jehovah our Righteousness, to shew Jer. 23. what firm Bottom Faith has to rest upon, in 6, & 33. believing on him for Righteousness. And 16. 'tis Prophefy'd of, as the common Language of the Faith of Gospel Times, Surely-in Isa. 45. the Lord, or in Jehovah, have I Righteousness and Strength. And in Jehovah shall all the Seed of Israel be justify'd, and glory. Still 'tis under the Consideration of Christ as God manifested in the Flesh, and therein going thro' the work of Redemtion for us, that Faith centers upon him, and trusts in him as Mediator, for

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Pardon, Justification, and all Salvation. It confiders him as God our Saviour, and therefore with Holy Confidence and Joyful Expeceation looks for his Second Appearance to perfect all our Bleffedness, according to Time 2. 139 14 million

And 'tis very remarkable that in the Ac-

counts we have of those who believed on him as the Messiah, we have a great many Instances, in which particular and explicite mention is made of their believing in him as the Son of God, which shews their Faith in him as the Messiah rested ultimately in his Godhead, as effential to that Office; for to be the Son of God, and to be God, were in their Judgments Terms of the fame import, as has been shewn in some preceding Parts of these Discourses. Thus John the Baptist believed on him and preached him to others as the Son of God. I saw, said he, and bare Record, that this is the Son of God? And accordingly he spoke of Chap. 3. him as one that cometh from above, and is above all. Nathaniel's Faith receiv'd him under the fame Character, faying, Rabbi, Thou art the Son of God, thou art the King of Ifrael. And when Christ put the Question to Martha, Whether she believed that whoever believeth in Chap. ii. him shall never die; She answer'd, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the World. And in Anfwer to other Questions concerning himself, Peter and the rest of the Disciples said, at two different times, Thou art Christ the Son of the Mat. 16. living God, and We believe and are fure that thou art that Christ, the Son of the living God. And at another time, Of a Truth thou art the Mat. 14. Son of God. So likewise when Philip Preach'd Christ to the Eunuch, and enquir'd concerning

16. and Tohn 6. 68, 69.

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his Faith, He answer'd and faid, I believe that Ads 8. Jesus Christ is the Son of God. In all these, and 37. other Instances which might be given, their Faith rested on this Messiah, under this formal Consideration of him as the Son of God, who was truely God, the same in Nature with, and equal to the Father. They accounted his Godhead fundamental to his being their Messiah; and because he was God as well as Man, therefore they received him and trufled in him for all Salvation. Accordingly Thomas expressed his Godhead still more plainly and immediately in his Confession of Faith in him, faying, My Lord, and my God. Yea, Johnzo. Christ proposed himself to the Faith of others 28. under this Character of himself, as the Son of God, faying to the Man that was born blind, whom he had cured, Dost thou believe on Chap. 9. the Son of God? And we are told that the great End of all that was written concerning him was, That we might believe that Jesus is the Chap. 20. Christ, the Son of God, and that believing we 31. might have Life thro' his Name: This likewise was the way of the Apostle Paul's Faith in Christ, by which he lived all his Days. The Gal. 2. Life, fays he, which I now live in the Flesh, I 20. live by the Faith of the Son of God. And he preach'd him under this Character as the Object of Faith, that we might regard him as fuch, when we believe on him as the Messiah. He preach'd Christ in the Synagogues, that he is Acts 9. the Son of God, proving that this is 20, 22. very Chrift.

But what had become of all these Persons Faith in the Messiah, if the Consideration of him as the Son of God, and so by Nature the only true God, had been taken from it? They certainly neither could, nor would have dared

dared to receive and trult in him as their only The low despised and afflicted Fig. Saviour. gure he made in the World, was fo unsuitable to their Notions of the Messiah, that they would never have received him as such, and that in the Face of the most apparent Hazard of all their temporal Interests, had not their Faith regarded him as God, and raifed their Expediations on that Foot of obtaining Spiritual and Eternal Salvation thro They would have had as little Confidence in him with regard to the next World as to this. But if he is really God, we have no room to fear, but he is infinitely able to Answer, and excede our largest Faith in him. This Confideration of him carrys such uncontroulable Evidence of his Allfufficiency for his faving Work, that Conscience may be embolden'd, under all its guilty Terrors and distreffing Apprehensions of Unworthiness, Want, and Danger, to expect effectual Relief on his Account, and in a way of Dependance on him for it. For what can be too Great for God our Saviour to obtain for us, or to bestow upon us?

Seventhly. The Doctrine of Christ's Godhead is of great Importance with respect to the whole Worship of the Church.

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If he is not truly God, The Church in all Ages hath been guilty of Idolatry, in their Worshipping him, because they therein Worshipp'd One who is not by Nature God, which the Apostle speaks of as the formal Reason of the Idolatry of the Heathens in their Worship. The Command of God to Worship Christ don't excuse them from Idolatry in that

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that Worship; unless they Worship'd him under that formal Consideration of him as the true God, which is the only Ground of that Command. It is undoubtedly the Command of the great Jehovah that we should Worship himself. But if we should Worship him as a glorious Creature, or only as a great Benefactor to us, and not under the Consideration of him as God, none can doubt but that Worship would be Idolatry; because 'twould be an infinite dishonour to him, and a taking away that from him, which is the only proper Ground of his Command that we should Worship him. When Israel Worship'd Jehovah under the Form of the Golden Calf. their Worsbiping him was warranted by his Command; but their Worshiping him under that Notion of him, as if he could be reprefented by that Calf, was Idolatry: And how much more would it have been fo, if they had been so brutish as really to imagine that that Calf was the great Febouah. So, tho' we are commanded to Worship Christ; yet if we Worship him as a most exalted Creature, and liberal Benefactor, and not as by Nature the only true God, we commit Idolatry in every fuch Act of Worship; because, as has been shewn, his real Godhead is the only formal Cause of that Worship we are commanded to pay him. Had he not been God, this Divine Honour would never have been ordered to be given him, and our offering it without a Respect to his true and proper Divinity, is to Worship an Idol of our own Imagination under the Pretence of a Command, which really respects an infinitely different and more glorious Object.

I humbly conceive the formal Nature of direct Idolatry don't lie in the breach of a positive Arbitrary Command; but in its Incongruity and Contradiction to the eternal Reason and unalterable Nature of Things, and to a moral Precept founded therein, viz. Thou halt have no other Gods before me. It is in it felf the utmost Incongruity to pay Divine Homage to any that is not by Nature God : It can't confift with the Honour of the Divine Perfections, nor with the Relation of the Creature to God, that we should pay the same kind of Worship to the most exalted of all other Beings, as we pay to himself. And it seems to be the highest Absurdity to suppose that God should command it on any Account whatever; for this would be to deny himself, which, in another Case, we are assured he cannot do, 2 Tim. 2. 13.

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And on the other Hand, if we have Worship'd Christ as the true God, according to
what appears to be the only just Ground or
formal Reason of the command so to do, and
he really is not that God, which we took him
to be, we have likewise been committing Idolatry in every such Act of Worship, by making a God of him who really is not so. And
therefore which ever way you take it, Idolators we must be, as far as I apprehend, while
we pay Divine Worship to Christ, in Case he
is not in his Original Nature the only true

God.

And in the Church's Worshiping the Father as the proper Father of the Son, the same in Essence with him, they have Worship'd an unknown God, a God that hath no such Subsistence as they imagine. And the like may be said of their Worshiping the Holy Ghost, as

the other Person of the Godhead. In all this worthip they have mistaken the proper Object of it. They have Worthip'd a Deity that hath no fuch Perfection as Three distinct Subsistences in one infinite Nature or Esfence, as they have supposed, and apply'd to in their Worship. They have Worship'd a Figment of their own Brains, an Idol of their own Invention, instead of the living and only true God. All their Faith, Love, Adoration, Prayers, Praises, and Obedience have been misplaced; and they have given that Glory to others, which is due to the great Jehovah alone; and all that they have pretended to give to that Jehovah hath been under a false Notion of him, which represents him to be quite another fort of Being, at least as to some of his most Adorable Perfections, than he really is, if Christ is not by Nature God, the same in that his Original Nature with the Father, and the Holy Ghost.

But can it be imagined that the infinitely Wife and Holy God would lead his Church in all Ages into fuch a grand and fatal Mistake by that word whose Design it is to reveal him to us, and to acquaint us how we ought to Worship him? or that he should so speak of himself in that Word which he has given us to be our only Rule of Faith and Practice, that 'tis impossible but the generality of Christians should mistake him, and that none but the most artful Criticks, and a few bright and free Rationalists, as they love to be thought, should be able to understand who, or what he is, and what they Worship? The Scripture it self States the Case quite otherwife, when it tells us, The Foolighness of God is I Cor. i.

wiser than Men, and the Weakness of God is 25, 26, 28.
R 2 stronger 29, 31.

Aronger than Men. For ye fee your Calling, Brethren, how that not many wife Men after the Flelb. not many Mighty, not many Noble are called But God hath chosen the foolish Things of the World to confound the Wife; and God hath thofen the weak Things of the World to confound the Things which are mighty; and base Things of the World, and Things which are despised, hath God chosen, jea, and Things which are not, to bring to nought Things that are; that no Flesh should glory in his Presence, - and that according as it is written, He that glorieth, let him glory in the Lord. Surely then, the Scripture is accommodated to the Understandings and calculated for the Instruction of Persons of these low Characters, and not to indulge the prying Curiofity and bold Reasonings of Selfsufficient Minds. Or can we suppose that the great God, who is so jealous of his Glory, as the Scripture represents him to be, would afford his gracious Presence and Bleffing to the Church, if they thro' Stupidity and want of Consideration, or which is worse, thro' Obstinacy and Unyieldingness to Scripture-Light and Evidence to the contrary, perfished in these Idolatrous Practices? Or that he, who is fo gracious to us as well as jealous of his own Glory, would fuffer his Church in all Ages to err fo grofly, fo dishonourably to himfelf, and fo dangeroully to themselves, as they have done in their Faith and Practice, with respect to the Object of their Worship, if Christ is not by Nature God? To suppose these Things is to take up really irrational and unbecoming Notions of God, and to put the strongest Discouragements on his Worthip it felf; It is to supplant that Honour of his Name, and to attempt the Banishment of

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World, or at least to make us unresolved in our selves about it, for fear we should Worship an Idol of our own Fancies instead of the only true God, or should not Worship him according to the Discoveries he hath made of himself in his Word to direct our Worship, that it may be accepted of him; and so should be guilty of as great a Provocation by attempting to Worship him contrary to his Word, as by neglecting to Worship him at all.

But if Christ is indeed by Nature God, as the Scriptures represent him to be, we are secure as to the Object of our Worship; we know who and what we Worship, and how to find Acceptance in it; and have the highest Encouragements to make our Applications to Christ, as God, and to the Father thro

him, as our great Mediator.

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Eighthly. The Doctrine of Christ's Godhead is of great Importance with respect to the Believer's Union and Communion with God.

They that are far from him shall perish. All Psal. 73. our Blessedness is in God himself, and our 27. Participation of it consists in our being in a gracious Manner some way united to him, and conversant with him. In our Union with him there is something Relative and something Vital. It is Relative, as we are thereby honoured with the gracious Relation of Children to God as our Father. And this is brought about by the Intervention of our Union with his Son. Having predestinated me to the Adoption of Children by Jesm Christ to Eph. 1.5, himself; and hence the Apostle relis the behimself; and hence the Apostle relis the behimself; and hence the Apostle relis the behimself.

Gal. 3. lieving Galatians, Te are all the Children of God
26. by Faith in Christ Jesus. But if Christ was
not God's Son by Nature, his true and
proper Son, how could our Union with him
bring us into the Relation of Son's to his
Father? The Apostle seems to lay Weight on
Chan. 4 this, when he says God sent forth his Son—

4, 5. that we might receive the Adoption of Sons.

And as to our Vital Union, the manner of it is in great Measure inexplicable, as I have shewn all real and especially Vital Unions are. It may be supposed to be something like that, which Man had with God whilst he stood in his Original Rectitude; but 'tis not my prefent Business to enlarge in the Explication of The Scripture speaks it. Whatever it is, much of it as fundamental to our Blessedness, and represents it as a certain fort of very intimate Conjunction effected between God and Believers in Christ, as the Center of it, or as the uniting Medium between them, and vet so as to maintain the Distinction of our Persons and essential Properties from God, so that we are neither one Person, nor one Essence with him.

The Constitution of Christ's Person God-Man, or the Personal Union of the Divine and Human Natures in him brought those Natures together, and is the Foundation of that spiritual gracious Union which is between Believers and him, and between God and them in him. The Word's being made Flesh, and dwelling in that Flesh amongst us Men, is the Ground, Pledge and Evidence of Man's being taken up to God. The Son of God dwelling in our Nature made way for his dwelling in our Hearts by Faith, and for the Father's dwelling therein with him, and for

our dwelling likewise in them, which Christ speaks of, and introduces on the Foot of his own effential Inbeing in the Father as fundamental to it. At that Day ye shall know that John 14. I am in my Father, and you in me, and I in 29, 23, you --- If any Man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. This Union between Christ and Believers being exceeding near and mysterious, is illufirated by the higher and closer Union between the Father and the Son. But to fhew that these are really different Unions, Christ don't fay, You shall know that I am in the Father and you; and you in me and the Father: as if his Union with the Father and them were Unions of the same fort. But he speaks of them distinctly; Te shall know that I am in my Father, and you in me, and I in you. And still further to shew that they are different kinds of Union, Christ in some foregoing Verses spoke such Things of his and his Father's, as can't agree to a Believer's Union with him, Speaking of his Union with his Father, he faid, he was so in the Father and the Father in him, that he that faw or knew the Son, faw ver. 7,9. or knew the Father also, which denotes their Oneness in Nature and Operation, as has been already shewn. But he don't say, nor is it ever faid, nor can it be faid in like manner with Respect to the Union that is between him and Believers, that he that has feen Believers has feen Christ, as if they were in Being or Essence and Operation the same. So that 'tis only a Similitude, and not a sameness or Equality of Union with that which he has with the Father, that Christ here, and in some other Places, intends, when he comAnd his plain Design in speaking of their Union with him in allusion to his own with the Father, was to comfort his Disciples with the Thoughts of the exceeding incomprehensible Nearness that is between him and them, and between the Father and them, as he is the Medium of their Union with the Farther.

All that living Spiritual gracious Union we have with God, fince our Apostacy from him, is only in and by our Lord Jefus Chrift. Hence he is frequently spoken of as the Head that effectually communicates all vital Influence to his Members, as the Natural Head of a Human Body doth to all its Members. See Eph. 4. 15, 16. Col. 2. 19. And at other times he represents himself as the Vine, and Believers as the Branches in him, that can't live, or bring forth Fruit, or do any thing of a Spiritual Sort in a Spiritual manner, otherwife than as they abide in him, and derive quickning Virtue from him. Abide in me, fays Christ, and I in you, as the Branch cannit bear Fruit of it self except it abide in the Vine; no more can ye, except ye abide in me. I am the Vine, ye are the Branches; He that abideth in me and I in him, the Same bringeth forth much Fruit, for without me ye can do nothing. These strong Metaphors, and their lively Application to represent the Union of Christ and his Church, would lose their Beauty and Grandure, and fink into a very jejune low and mean Sense, if we were to understand them to fignify only a legal or a Political, or a moral Union. According to the just Laws of Metaphors they must needs denote something vital, whereby Christ conveys a Divine Life

John 15.

to the Church, and they live in or by him. Hence he is said to be our Life, and to live in us. According to which the Apostle says, I live; yet not I but Christ liveth in me, and Gal, 2. the Life I live in the Flesh, I live by the Faith of 20. the Son of God. And Christ is faid to dwell 17. in our Hearts by Faith. The Loftiness of these Expressions seems not to be answer'd without allowing a Vital Union between Christ and us. But if Christ is not God as well as Man, I cannot see how we could be thus united to him, who as to his Human Nature is only in Heaven; or how he can become Life to us and in us, as he is declared to be in many other Places besides those that have been mention'd; or how he can be the Medium of a vital Union between God and us. For if he is not truly a Divine Sublistent of the Godhead, our Union to him might leave us still in a State of the furthest Distance and most dangerous Separation from God the only Original Fountain of all Life and Blessedness. But if Christ is really God, an infinite Spirit himfelf, or one that hath the Dispensation of the Holy Ghost, who is infinite, this Union may be accounted for, and we may without much Difficulty understand, that our Life is bid with Col. 3.3. Christ in God, that it is hid with Christ by our vital Union with him, who is in God the Father by an effential Union with him. And accordingly the Apostle John tells us, that whoever shall confess that Jesus is the Son of God, I John as one that is by Faith united to him, God 4. 15. dwelleth in him, and he in God.

From this Union results our Communion with God in Christ, which consists in his gracious Regards and Communications of all Blessings to us, and in our suitable Returns of Faith,

Love

Love and Obedience to him. He makes us accepted in the Beloved. His infinite well-plea-Eph. I. fedness in his Son, is the ground of his Well-... pleasedness in us, who are in him. And our Delight in God, is thro' Jesus Christ, for we joy in God thro' our Lord Jesus Christ, Rom. 5. 11. and our Hearts rife up in joyous complacential Regards to him as he is the God and Father of Christ, and our God and Father in him. Hence are those repeated Doxologies, Bleffed be the God and Father of our Lord Jesus Christ, &c. 2 Cor. 1. 3. Eph. 1. 3. 1 Pet. 1. 3. 'Tis only in Christ the Son of the Father, that he bleffeth us with all Spiritual Blessings in heavenly Things. And 'tis only in ver. 3. and thro' him that we have Holy and Spiritual Access to God for Communion with him. John 14. For he is the Way, the Truth and the Life; No Man cometh to the Father but by bim, But thro' Eph. 2. bim we both Jews and Gentles have access by one 18. Chap. 3. Spirit unto the Father. And in him we have Boldness and Access with Confidence by the Faith of him. All this Conversibleness of God with Man, all the Fellowship and Communion we are admitted to with him, is founded upon the Incarnation of his Son. For the word was made Flesh and dwelt among us (and we beheld his John 1. 14, 16. Glory, the Glory as of the only begotten of the Father) full of Grace and Truth. --- And of bis Fullness have all we receiv'd Grace for Grace. And this Holy Penman in his Epiftle speaks of Christ as the word of Life, and as that Eter-I John nal Life that was from the Beginning with the 1.1, 2, Father, and was manifested to us, and by means of that Manifestation of him who as God was with the Father from the Beginning, 'tis added, and truly our Fellowship is with the Father, and with his Son Jefus Christ. God's

God's being manifested in the Flesh, is a good Affurance given to us that he will dwell with Men, and commune from a Mercy-leat with them. So Solomon took it to be, and spoke of it with Thankfulness and Astonishment, when it was represented only in its Type, by the Shechinah, or Glory of the Lord that appear'd, and by the other Tokens of his Presence, which were placed in the Temple he had built for him. The Priefts brought in the . Kings Ark of the Covenant of the Lord unto his place, 8.6,10,11. into the Oracle of the House, to the most holy place, even under the Wings of the Cherubims. - And it came to pass, when the Priests were come out of the Holy Place, that the Cloud filled the House of the Lord; so that the Priests could not stand to minister, because of the Cloud; for the Glory of the Lord had filled the House of the Lord. Hereupon Solomon begins his Prayer, and in the midst of it breaks out into this rapturous Admiration, But will God indeed dwell on Earth! And v. 27. procedes to address himself to God as gracioully conversible with Men, as a God that would commune with them from his Mercyfeat, as the following Verses shew at large. This Temple, according to the explain'd fense of the New Testament, was a Type of Christ's Human Nature; and the glorious Appearances and Tokens of God's Presence in it, may be consider'd as figurative Representations of God's dwelling Personally in that Nature. And tis reasonable to believe, that Solomon had some hints of this, which added the strongest Accents to his Joy, and gave him a holy Confidence that God would mercifully converse with Men, And surely new God is indeed manifested in the Flesh, now the Word hath come and been made Flesh, and dwelt among us, we may

may be satisfy'd, that God will commune with us Men from his Mercy-seat or Throne of Grace, which he hath erected in him, who Rom. 3. is set forth to be a Propitiation thro Faith in his Blood. And we may come boldly to the Throne Heb. 4. of Grace, that we may obtain Mercy, and find Grace to help in time of need, Hence

Ninthly, The Doctrine of Christ's Godhead is of great Importance with respect to our final Salvation.

This necessarily follows from some of the foregoing Considerations. For it, in case Christ is not God, the whole of his Mediation is ineffectual, both in his actings with God for us, and from God to us; and if, on that Supposition, he can't be a proper Object of Faith, nor the Medium of our Union and Communion with the infinitely bleffed God, then our Eternal Life can't be in Christ, he can't possibly be the Author and Giver of Eternal Salvation to us; And if we have not Salvation in and by him, we can never have it at all: There is Salvation in no other, for there is none other Name under Heaven given among Men whereby we must be saved. Take away the proper Deity of Christ, and as far as I fee, you take away the Basis of all Christian Religion, and disjoint its whole Frame, to the utter Subversion of its spiritual Excellence and vital Power, and to the utter Disappointment of all the Hopes of Salvation that are built upon it. Hence the Doctrine of Christ's Godhead is made the Foundation of his Church, on which all its Safety and Blessedness depends, as Christ himself has assur'd us. When Peter confess'd him under that Character, Jesus an-[weren

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fwered and faid unto him, Bleffed art thou Simon Mat. 16. Bar-Jona; for Fleb and Blood bath not revealed 18. it to thee; but my Father, which is in Heaven. Upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it. The Rock here spoken of, is generally allow'd, and hath been often proved, by Protestants, to be the Doctrine of Peter's Confession of Christ, or to be Christ, as Peter then confess'd And that Confession was an explicite owning of him as that Meffiah, who was in the most proper Sense the Son of God, and so by Nature God, as I have already shewn at large that Expression is to be understood, Thou art Chrift, the Son of the living God. Christ v. 16. the Son of God, is the Rock of the Church's Salvation, by Faith in whom alone, as such, they can be bleffed. He being God, will confound all the Policy, and bear down all the Power of Hell, that they shall not prevail to the utter Extirpation of his Church out of the World, or to the eternal Destruction of any one Soul that is built by Faith upon him. He is the Rock of Ages, laid in Sion for a Founda- Ila. 28. tion, a Stone, a tried Stone, a precious corner 16. com-Stone, a sure Foundation; and he that believeth in with him shall not be confounded. Accordingly the I Pet. 2 Apostle tells as, Other Foundation can no man lay 6. than is laid, which is Jesus Christ. And the ! Cor. 3. Strength and Firmness of this Foundation is Christ's proper Deity; For who is a Rock, fave Pfal. 18. our God? Remove Christ's Godhead, and you 31. fap this Foundation, and leave it insufficient to bear the infinite Weight that is laid upon And if the Foundation is destroy'd, the whole Building must totter and fall into a Heap of Ruins, and our highest Expectations from Christ are like to prove but golden Dreams.

Dreams, from which we may awake in eternal confusion. But if he is by Nature God, we are absolutely fase in our Trust in him, and in all the momentous Interests we thereby commit to him; the Gates of Hell are overmatch'd, and shall not be able to prevail a gainst us.

Hence he is call'd the true God, when he is call'd Eternal Life, t John 5. 20 to shew that his real Godhead is essential to this Title, or that his being the true God is absolutely necessary to his having eternal Life originally in himself, and (which seems to be more directly intended) to his being eternal Life meritoriously and essentially to us. Accordingly, This

- I Joh.; is the Gospel Record, that God bath given to me eternal Life; and this Life is in His Son, who being the essential Son of God, and so by Nature God, was sit; and cou'd not otherwise be sit, to be a Fountain of Life to us; and therefore 'tis added, He that bath the Son,
- the Efficacy of our Faith in him to Salvation, is laid on this special Consideration of him as the Son of God, and so the true God. Who is he that overcometh the World, but he that believeth
- that Jesus is the Son of God? There are v. 7. three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these three are
- v. 9. one. This is the witness of God, which he v. 10. hath testify'd of his Son. He that believeth on the
- v. 10. hath testify'd of his Son. He that believeth on the Son of God, hath the Witness in himself; he that believeth not God, hath made him a Lyar, because he believeth not the Record that God gave of his
- v. 13. Son. These Things have I written to you that believe on the Name of the Son of God, that ye may know that ye have eternal Life, and that ye may believe

believe on the Name of the Son of God. - And we know that the Son of God is come, and bath v. 20, given us an Understanding that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal Life. His being the Son of God, and the true God, are used as Terms of the same Import throughout the Chapter; and a peculiar weight and emphasis is all along laid upon this Character, as that which secures and gives bleffed Issues to our Faith in him. Accordingly the present State, and the final Salvation or Destruction of all Men, is said to turn upon their believing or not believing in him under this Consideration of him. For God fo John 3 loved the World, that he gave his only begotten Son, 16, 18, that who soever believeth in him should not perish, but have everlasting Life. He that believeth on him, is not condemned; but be that believeth not, is condemned already, because he bath not believed in the Name of the only begotten Son of God .-He that believeth on the Son, batheverlasting Life; and he that believeth not the Son, shall not fee Life; but the Wrath of God abideth on him." Hence 'tis the grand important Defign of the Gospel-Revelation, that we should believe that John 20; Jesus is the Christ, the Son of God, and that be- 31. lieving we might have Life thro' his Name.

Yea, at other times the most unexceptionable Expressions of his supreme Deity are made the Representations of him, as the Object of saving Faith. Christ calling himself Jehovah, says, There is no God else beside me, a Ha. 45. just God, and a Saviour; there is none beside me. 21, 22. Look unto me, and be ye saved, all ye Ends of the Earth. And to shew that essecual Faith shou'd take its Incouragement from him, and apply to him under this exalted Character, he subjoins,

joins, for I am God, and there is none elfe. And accordingly the Genius of that Faith is defcribed in the next Verses, as taking in this highest Consideration of him : Surely shall one

fay; In the Lord [Jehovah] have I Righteousness and Strength : even to him fall men come. And to shew the faving Effest of that Faith, he r. 25.

adds, - In the Lord Jehovah | shall all the Seed of Ifrael be justify'd, and glory. In like manner the Apostle, speaking of true faving Faith, represents Christ as the great Jehowah, and pronounces Salvation to them, who with Faith call upon him under that Character. For,

Rom. to. having proved by the Scripture, that whofoever believeth on him shall not be asbamed, he gives this II. farther Evidence of it, and Explication of

14.

the Object of Faith, - For the same Lord o-V.12,13. ver all, is rich unto all that call upon him. For who foever shall call on the Name of the Lord, shall be faved. How then shall they call on him in whom they have not believed? That this Lord here

mention'd is the great Jehovah, and that this Jehovah is Christ, hath been shewn before. And he being proposed under this supreme Title to be believ'd on for Salvation, for us to expect Salvation from him, by calling upon his Name, and believing in him, as one who is in all Respects infinitely less than the great Jehovah, seems to be a very rash and adven-

turous way of acting in an Affair of fuch infinite and eternal Consequence.

Since then the Scripture fo frequently inculcates, and lays such Stress upon our believing in Christ as God, or as the Son of God, (which I have shewn is a Denomination of him from his supreme Godhead) How hazardous a Venture must they run, who depreciate this his glorious Dignity? How can they be secure of that Life and Immortality he hath brought to 2 Tim.t. Light by the Gospel, while they renounce that 10. Faith which, according to that Gospel, is necessary to it? And how dismal and irretrievable must their Disappointment be at last, if after all, Christ shou'd prove to be the most high God, and shou'd reject them then for their rejecting him under that Character now, contrary to his plain Revelation of it, and of

its valt Importance to our felves? But on the other hand, supposing (what I think in it felf impossible) that we now believe Christ to be greater than he really is, yet we are as fafe as those who think more meanly of him, having still as powerful a Saviour as they have, and having, as appears plainly to me, much more unforced and plentiful Evividence for his true Divinity, and fuch as lies more open to common Understandings, than that which they pretend to have against it. And furely there can be no danger in believing that fense of Scripture relating to Things of the greatest Moment, which best sutes the mean Capacities of fuch Persons, who, as the same Scripture assures us, and the Experience of all Ages confirms, are by far the greatest number of those that under the Inlightnings of the Divine Spirit will be eternally faved by its Means. Christ will never reject us for giving that Supreme Honour to him, which he himfelf has expresly demanded from us. And for the same Reason, the eternal Father will not be offended at it; especially considering that all the Divine Honour we pay to the Son is under the formal confideration of paying it to the only one Deity, and secures many glorious Attributions to it, which wou'd otherwise be

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given away from it; and confidering that we thereby reflect a personal Lustre on the Faster. For by thus honouring the Son, we honour the Father also; it being the highest Glory we can give to that Name, to fay it imports a Relation to such an infinitely perfect Son, as we Suppose Christ to be. But bethat honoureth not the Son, even as he bonoureth the Father, honeurs not the Father himself, who has sent such a magnificent Son to be our Meffiah, and fo he becomes obnoxious to the Referements of mrile to be greater than he really is atod

Nor is there any possible Danger in making

18. Heb. 12. 14.

John s.

31.

the most we can of Christ with respect to the Dignity of his Mediatorial Performances, or in our truffing wholly in any of those Performances, as our only all-inflicient Righte-Rom. 5. oufnels for Justification of Life in fince we at the same time maintain, that without Holiness no Man shall fee the Lord; and that a ferious earnest pursuit of it in Heart and Life, is indifpenfably necessary to Salvation; tho not to justify us before God; yet for many other very beneficial and noble Purpofes. And therefore even supposing it should prove at last, that we expected more from Christ and his Righteonfnels, than he'll really answer; yet still we shall have as much from him, as they who expected less than we do. And we have the fame personal Righteousness as others trust in; yea, we plead for more Spirituality and divine Agency in it, than many others either own or concern themselves about. And without all Controversy, twill be no Blemish to our own Righteousness, nor any Bar to its Acceptance, that it is over-spread with so much Humility as to make us own it to be wholly of God, and ntrerly

utterly renounce all Trust and Confidence in it, that we may gather in our undivided Dependencies to Christ, and the rich Grace of God in him, intending thereby that the true God alone shall be exasted in all that we are, have, or hope for. But if it thou'd prove at the great Day of Account, when we must all z Cor. s. appear before the Judgment-feat of Christ, that 10. Salvation becomes ours no otherwise than thro the infinitely perfect Righteoufness of Jefus Christ made over to us in a way of effectual Faith in him, as such a Messiah, who is the most high God as well as Man, what a dangerous Cafe are they in, who have never received or trusted in him as such, and shall not have his Righteousness to answer for them?

From all this it appears to me, that this Doarine of Christ's Godhead is of the most concerning Moment with telpect to our high-est and eternal Interests. The utmost Safety est and eternal Interests. lies on this fide, and all the Hazard on the other. According to the Nature of Things, and the unchangeable Constitution of the Gofpel, none but the great God our Saviour can be an all-sufficient and effectual Saviour to us. 'Tis only as he is such a Saviour, that he is able to Jude 24, keep us from falling, and to present us faultless be-25. fore the Presence of his Glory with exceeding Joy. And therefore, to this only wife God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever. Amen.

APPLICATION.

We may hereby see how complete and suitable a Use I. Saviour Christ is for us sinful Creatures. He be-

ing God as well as Man, nothing that we want of are or ever shall be capable of, can be mo great for him to obtain and do for us and The most ignorant Creature may find in us. The most ignorant Creature may mu faving Illuminations and infallible guidance Col. 2,3. in him to eternal Life; for in him are hid all the Treasures of Wisdom and Knowledge, which he can easily deal out to us as far as is need-The most guilty Creature may find ful for us. complete Redemption, and everlasting unex-Pet. 2. ceptionable Righteousness in him, who his own felf bare our Sins in his own Body on the Tree; Heb. 10. and by his one Offering hath perfected for ever them that are fantify'd; and whose Righteousness is Rom. 3: unto, and upon all them that believe, without Dif-24. The most weak and impotent Creature ference. 2 Tim. 2, may become strong in the Grace that is in Christ Jejus, and in the Power of his might, fo as to Eph. 6. do all things thro' Christ which strengtheneth him. Phil. 4. The most polluted Creature may have its Heart purified by Faith; may be renew'd and fancti-13. Acts 15. fied by Faith that is in him, and receive of his Fulness grace for grace. The most captivated Chap. Sinner may be fet at Liberty by him; for if 26. 18. the Son shall make you free, ye shall be free indeed. John I. The most tempted Soul may be succour'd by 16. Chap. 8. him, whose Grace is sufficient for us, and whole 36. strength is made perfect in weakness. The most 1 Cor. dejetted and disconsolate Soul may find a strong 12. 9. Heb. 6. Consolation in Christ, by flying for Refuge to lay 18. hold on the Hope set before us, and in him, though I Pet. 1. now we fee him not, yet believing, we rejoice with Joy unspeakable and full of Glory; receiving the 8, 9. end of our Faith, even the Salvation of our Souls. And they who are groaning under the complicated Miseries of this burdensome mortal Life, Gal. 1.3, may securely depend on this Lord Jesus Christ, who

who gave himself for our Sins, that he might deliver in from this present evil World, according to
the Will of God and our Father, and never fails
them who trust in him, but will deliver them 2 Tim.4.
from every evil work, and will preserve them unto 18.
his heavenly Kingdom, that where he is they may Joh. 14.
be also, in a State of consummate Blessedness 3.
in Soul and Body for ever. For he shall change Phil. 3,
their vile Body, that it may be fashion'd like unto 21.
his glorious Body, according to the working whereby he is able even to subdue all Things to himself.

Here is a Saviour every way worthy of the Wisdom of God to constitute for us, and worthy of our fullest Trust and unshaken Confidence in him. A Saviour mid by God and Man, and always found to be as he can't but be, faithful to him that appointed him, and to all those who commit themselves to him, according to that Appointment. A Saviour in whom all the Concerns of God's Glory, and the Sinner's Salvation, are jointly and effedually secured; yea, all God's Attributes advanced in our Recovery, according to the joyous Acclamations of the heavenly Holt, when they usher'd Christ into the World, finging, Glory to God in the highest, and Peace on Luke 2. Earth, good Will toward Men. And he is 2 14. Saviour that can't but be equal to his great Work; One Mighty to save; yea, the Mighty Isa. 9. 6. God, who in our Nature is become the Prince of Peace; One who by his Sufferings unto Death, and rifing with Victory over the Grave, has gone thro' all the difficulty of obtaining, and now lives in all his State and Gandure, like his great and infinite felf, to enjoy the Glory and the Pleasure of commanding Salvation for us.

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Let us hold fast the Dochrine of Christ's Supreme Gadhead, as most important and useful for Faith. and Practice. Wou have heard fome of the plentiful Evidence the Scripture affords to this Truth and to the great Importance of it. Let us therefore abide by the Scripture Account of it, and not give it up to the fabile Artifices of Men, as if it was a Fable, or an amufing useless Conjecture; but hold it fast as a Doctrine plainly reveal'd to a humble Mind. and nearly concerning the Glory of God, and the invaluable Life of our own Souls. Let us not be foon haken from this Faith of the Golpelo because of some of its inexplicable and incomprehensible Misteries, or because of some puzling Difficulties which may be flung in its way by a superior Genius. For what Truth mustiwe not part with if we set it to Sale upon those Terms? The plaines Things in the Word of God may be perplexed by the Legerdemain of dexterous Managements And tis much easier to confound, than tisto clear its established and well confirm'd Doctrines, offecially in Things pertaining to the infinite Nature of God!: If therefore we have more prevailing Evidence for Christ's proper Deity than against it, and if the Advantage lies on the fide of our Evidence, for the gloty of God and the good of our own Souls, methinks we should be at no Loss to determine which side to take. And certainly, we ought to demand the clearest and most convictive Scriptural-Arguments to the contrary, before we part with a Truth to well attefted, and of fuch infinite Moment, to embrace an Error fo highly Safpicions in it felf, and of fuch dangerous Confer quence as the Denial of Christ's real and proper Godhead appears to be.

Tis the Lord of Glory, who was Crucify'd, that we should determine to know, if we would not be among them who make his Death Foolishness; but would have it the Wisdom of God and the Power of God to our Salvation, as the Scope of the Apostle's Discourse on that Subject shews. We preach a Cor. i. Christ crucify'd, so the Jews a stumbling Block, 23, 24, and to the Greeks Foolishness; But so them that are called—— Christ the Power of God, and the Wisdom of God; Because the Foolishness of God is wifer than Men, and the Weakness of God is swifer than Men, and the Weakness of God is shronger than Men,—— I determined not to know Chap. 2, any Thing among you, save Jesus Christ and him 2. crucify'd—— That your Faith should not stand in v. 5, 6, the Wisdom of Men, but in the Power of God. Howbeit we speak Wisdom among them that are perfect— which none of the Princes of this World v. 8. knew; for had they known it, they would not have crucify'd The Lord of Glory.

The true Divinity of our Saviour, as he is the Lord of Glory who was crucify'd for us, is an everlafting Security to our Faith in him. It can't miscarry by building upon this Rock. And the keeping this in view will imbolden our intire Dependences on him while we live, and when we come to die. This, realized and apply'd to by Faith, will bear us up in all the Conslicts of Life; will make up an Answer to many a Charge of Law and Conscience against us, will silence many a discouraging Temptation, and will bring in seasonable Relief in the midst of anxious distressing Fears about our own Salvation. And in a dying Hour, when the Thoughts of immediately appearing before God the Judge of all will try our Faith, This will be its support, and

(264)

incourage its last Acts, whereby it commits the departing Soul to Christ, as Stephen did. laying, Lord Jesim receive my Spirit, Acts 7, 10 But on the other Hand without Christ's God head, I, for my part, should think my Faith in him would be vain. And I believe twill be ordinarily found to be true, that when Conscience is awaken'd under a touching Sense of Sin and the Judgment to come. and especially of the near Approaches of Death, to transmit the Soul to that Judgment, a bare Jealoufy, that Christ is not God, will be cruel as the Grave. This will fenfibly shock all its Faith in him, strengthen its unbelieving Fears, which were too strong before, and plunge it into all the Confusion and Agonies that the Apprehensions of a Dilappointment in Things of the highest and eternal Consequence can heap upon it.

And the Practice of all Gospel Holiness and Obedience stands on this Truth. The Frinciple and Exercise of Grace with which we perform true Evangelical Obedience; the Light by , which we perform it; a great part of the Sub-Stance of the Performance; The End to which we perform it, that we may Honour the Son even as we Honour the Father, and so may glorify the Father in the Son; and the Acceptance of the Performance; all depend on the real Godhead of Christ. And if we lay aside or exclude those Things from our Gospel Holiness and Obedience, all our Pretences to them will be but a lifeless Name and empty Form, neither well pleafing to God, nor profitable to our felves. Let us not therefore be Children in spiritual Knowledge and Grace; tho' we ought to be fo in Meekness and Humility, and may be so in what

John 5. 23. Chap.

¥4. 13.

what is called rational Knowledge, and may
be scornfully despised by some as filly Wretches
that know not the Law; Yet let us benceforth be
no more Children, in the blameable Sense of the
Expression, tossed to and fro, and carry d above Eph. 4.
with every Wind of Dothrine, by the sight of 14. 15.
Men, and cunning graftiness, whereby they lie in
wait to deceive; But speaking the Truth in Love
grow up into him in all Things, which is the Head,
even Christ; From whom the whole Body suly
join'd together, and compacted by that which every
Joint supplieth, according to the effectual Working
in the measure of every part, maketh Increase of
the Body unto the edifying of it self in Love.

Let us, who profes Christ's Name, endeavour never to be assamed of him, nor a shame to him. He is the great God our Saviour, God over all bleffed for ever; and therefore is infinitely worthy to be own'd by us in that and every other Character, which for our fakes he appear'd and acted in. However some may deny him Dottrinally and others Practically, Heb. 6.6. and so put the Son of God to open Shame, Let him be honour'd in the House of his Friends Let us not be ashamed to own him, but, like those who love our Lord Jesus Christ in Sincerity and Truth, endeavour both Dostrinally and Practically to reflect a Glory upon his Name. and to maintain a constant and bearty, together with a professed Subjection to him. Let us not be shy of avowing him as our God and Saviour; but on all prudent and proper Occafions, though in the Face of Profaneness on one Hand, and of Derifion on the other, profels our firm Adherence to his Person, Doctrines, Ordinances and Ways, in Meekness instructing those that oppose themselves, if God peradventure

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adventure will give shem Repentance to the knowledging of the Truth.

But let us not think that our giving into the Doctrine of his Supreme Godhead, and being Zealous for it, is all the Honour we owe him; or that a professional owning him in his highest Character will attone for practical Abuses of his Authority over us; or that twill fanctify or screen an irreligious or immoral Conduct. These are vain delusive and pernicious Imaginations, which overthrow themselves, and make up a Composition of the most inconsistent monstrous Deformities. and to live under their vile Influence would be to chear our selves with barren Speculations. and to give the Lye to our own Profession. Yea, this would be to fling the foulest Difgrace on Christ's glorious Name while we pretend to Honour it, and to pay him only a formal Compliment while we are really acting the Traiter against him. God forbid that his Name should be in this manner blasphemed thro' any of us. Let us therefore on the other Hand labour

with such a continued Course of unfeigned Faith, Love, Humility, Beneficence, and Obedience, as shall adorn the Dostrine of God our Saviour in all Things, and hew to the World whose we are, and whom we ferve. This will shed a becoming Beauty upon our Profes-sion, and so exemplify the Power of Christ as God in our Hearts and Lives, as to recommend and strengthen every other Evidence of his real Godhead, and in the most winning Manner to convince Gainfayers that vital Religion thrives upon this Principle. And

by his Grace, to fill up our Profession of him

in this way, we our selves may comfortably look for the Mercy of our Lord Jesus Christ to eternal Life, who will make his second Appearance in his own Glory, and in his Father's, and Luke 9. of his Holy Angels, as one that will not be asha-8, and med of us then; but will confess or own us in Mat. 20. their Presence, and join us to the Heavenly 32. Holt, that we may share in their Transports, and bear a part in that Melody of Joy and Rev. 9. Praise, which consists in ascribing equal Bles-13. sing, Honour, Glory and Power to him that sitteth upon the Throne, and to the Lamb for ever and ever.

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